

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLV.

JACKSON, MISS., May 31, 1923

NEW SERIES  
VOLUME XXV, No. 22

## 1923 --- SOUTHERN BAPTIST CONVENTION --- 1923

(Continued from last week)

### Thursday Afternoon

Under the head of miscellaneous business you may generally look for business to pick up. It is well named, for nobody knows what is going to happen, and it is a free for all for all sorts of folks. This time it brought a resolution from Mr. Brownlow of Tennessee with reference to the teaching of evolution in our Baptist colleges. It commended William Jewell College for getting rid of a heretic. There was considerable excitement and it was evident that the feeling of the body was strongly against any evolutionary ideas. But there was some difference of opinion as to the best way to handle the matter. The resolution was referred to a committee.

Another resolution declared that Southern Baptists who attend the Baptist World Alliance at Stockholm should use all available and proper means to have the Baptist World Alliance make a clear and concise deliverance on war, which shall be in full harmony with the spirit and teaching of Jesus Christ, as set forth in the Holy Scriptures, and shall be in no wise biased by the demands of this world's governments.

The other, adopted as a part of the laymen's report, urged "our theological seminaries, training schools and Bible institutes to provide a thorough and comprehensive course in kingdom finance in their curricula, in order that pastors and missionary workers may be better prepared to teach their people, and to organize the churches for systematic methods of finance."

Dr. J. T. Henderson, secretary of the Laymen's Missionary Movement of the Convention, indicated in his report an increasing interest among laymen with respect to church work.

He said that approximately 500 local men's brotherhoods were organized during the last year and that these men were concerning themselves more devoutly with study of missions, stewardships and other topics related to the promotion of God's kingdom in the world. Study classes have been organized, followed by increased activity in church work by the men.

"The Laymen's Movement is endeavoring to obtain adoption of a regular budget system by local churches, to provide a regular income for both the local work of the church and the general work of the denomination," said Dr. Henderson.

### Report Is Adopted

Emphasis has been given, Dr. Henderson said, to the employment of stewardship secretaries by the various states. Another effort of the laymen's movement looks toward securing the adoption of a regular budget system by the local churches, to provide a regular income for both the local work of the church and the general work of the denomination.

George J. Burnett, former president of Tennessee College, Murfreesburg, Tenn., scored members of the Baptist church who do not "come forth with their tithe to the church," in a talk before the Southern Baptist Convention in Convention Hall.

"If every Baptist obeys the behest of the church

in the matter of funds we would have no difficulty in raising \$75,000,000, but as long as some of us keep the tithe in our pockets and others give notes that are never honored, we'll never accomplish the things outlined," said Mr. Burnett.

"More people are in hell today because of money than for any other factor. Students in our schools should be taught to contribute a portion of their earnings to God. I taught my students this. I made it a part of my business as a college president.

"Systematic giving is all very good, but what we need to understand is the virtue of individuality in our gifts to the church. We need to stress individuality in giving more than any other thing," Mr. Burnett concluded.

Dr. Harry Leland Martin read the report of the Committee on Home Missions, which he did in his incomparable way, and it started off an excellent discussion.

Among the items of achievements reported for the year was the employment of a total of 1,120 missionaries and workers, distributed as follows: Foreigners, 64; Indians, 13; Negroes, 27; evangelism, 28; Panama, 3; Cuba, 34; army work, 10; co-operative, 941.

These workers administered a total of 38,770 baptisms; secured 59,597 additions to the churches; enlisted 2,249 volunteers for definite Christian service; constituted 176 churches; built or improved 465 church houses, and organized 622 Sunday Schools.

Pointing out some of the achievements of the Home Board during the Campaign period as compared to a corresponding period prior to the Campaign the report shows a gain for the Campaign period of over 21,000 baptisms; over 35,000 additions to the churches; five more mountain schools; 1,200 more pupils; 217 more churches organized; 1,163 more church houses built or improved; 2,100 more Sunday Schools organized; an advance of \$1,380,000 in expenditures for property, while the gain in the Church Building Loan fund receipts has been \$260,000.

### Thursday Night

The session opened with a solo by a colored brother by the name of Lewis. The Convention seemed to think it was about the best we have had. He sang "Just Take Your Burden to the Lord". He was encored with great enthusiasm. The glee club of William Jewell College sang by special invitation of the local committee. They were dressed in evening suits and sang well "Lead Kindly Light". The colored brother was recalled and sang "The Royal Telephone". It was greatly enjoyed, but it reminded us somewhat of the Babylonians who demanded of the Jesus to sing the songs of Zion for the amusement of the people. Others probably got a measure of religious joy and uplift from it.

Under miscellaneous business the Committee on Legal Status of Boards reported progress and the co-operation of the various boards and institutions. Also the Treasurer's report was read and adopted. Dr. B. D. Gray had charge of the Home Mission program for the evening. He highly commended Miss Lackey's new mission

study book on Home Missions. Also commended the new book for work among deaf mutes. It was explained that one who knows the sign language can converse with people of many various languages. The Board has accepted title to the Hospital grounds in New Orleans. Dr. Austin Crouch succeeds Dr. Warren in the Church Building fund department. Receipts of the Home Board since we met here have increased 600 per cent. Dr. Gray as usual lifted the audience on his shoulders and carried them off.

Dr. Vermillion, superintendent of the Tuberculosis Sanitarium, spoke for ten minutes, telling what had been done. This work began at Asheville, was turned over to the Home Board a year later. A million of Home Mission money was to be used, half for buildings and half for endowment. It seems that we will not get the endowment. Property is worth \$540,000. There are 125 beds. If the house were full it would more than pay expenses. There are 5 buildings and 128 acres of ground at El Paso. The institution is for healing and for education on this subject. The death rate from tuberculosis in America has been reduced one half.

Jacob Gartenhaus, missionary to the Jews, spoke of his work over 18 states visiting 400,000 Jews. Others must help. Others are helping. People say it is hard to reach Jews. They haven't tried. If we love them we will try. Five Jews to one heathen are converted. Hundreds of them are preachers and missionaries. The speaker feels called to his own people. You may get a tract from the Home Board free and send it for two cents to a Jew. Their homes are more open than ever before. Southern Baptists are spending money for interdenominational work among Jews, when it ought to be done through our own Board. He made a very strong appeal.

Dr. B. C. Henning spoke of the denominational program as a unit and must include Home Missions. We've got to finish this job because we bragged so about to begin with. Every man that tries to discourage a Southern Baptist in this work ought to be sent to jail. The wisdom of the Board is shown in its power to adapt itself to changing situations. It has no equal in power of adaptation in complex conditions. In the past year this is shown in the combining of the departments of enlistment and evangelization. Other departments are equally versatile. Work for soldiers, sick, Jews, deaf, foreigners, Indians, Negroes. Baptists and Protestants are not taking care of the situation in any city of 50,000. In the life of this Convention our population has grown from 7 million to 46 million, half of whom are not Christians.

The Home Mission quartet sang "Fight to Win". The missionary to the deaf mutes had his choir to sing a song in the sign language. It was flawless—so far as we could tell.

### Friday Morning

As a part of the devotional exercises we had a song by a "full blooded American", sometimes erroneously called an "Indian". His name is Brown and it describes him. The language was good English as he sang "Rock of Ages". A resolution was passed referring all motions with



reference to South-wide objects in the Campaign be turned over to the Executive Committee.

The Interboard Commission on Activities Among Baptist Students reported through Mr. F. J. Leavell that gratifying progress had been made. It was a year of beginnings. Headquarters are in Memphis. Meetings are held quarterly. Four objectives, to visit the schools, posters for information have been sent out, a monthly magazine, and student conferences. Mr. Leavell and Miss Foreman have visited many schools, Baptist and others. Three conferences were held in March and April at Shreveport, Chattanooga and Raleigh. There were 106 colleges represented and 406 students attended. College authorities have been sympathetic. Pastors have assisted and students have welcomed the visiting agent. There are 92,000 Baptist students in the South, more than half of them in non-Baptist schools.

We need student secretaries in our colleges. Other denominations are doing this in state colleges. From one to three athletic coaches are in Baptist colleges and no religious director. Special revival efforts are effective in colleges. Mission Boards may help in this. It is more profitable in slum work. All agencies should magnify the local church.

Dr. J. C. Hardy of Baylor College is glad that an agency for connecting up our young people with the denominational life and work has been instituted. In the colleges are the leaders of all denominational work of the future. They are our source of supply. This was a work too big for one board, and for each to have an agent would require too much time of the college people. This commission is not an educational agency. That is not needed. But it vitalizes and coordinates their religious activities.

Mr. Leavell sums up his report as follows:

There are 92,000 Baptist young people studying in the schools of the South, according to the report of the Inter-Board Commission on Student Activity presented to the Convention Friday morning by Frank H. Leavell of Memphis, Executive Secretary. Of this number 40,000 are attending 120 Baptist schools, while the remaining 52,000 are in the 82 tax-supported schools and the private schools. Less than 35 per cent of these students maintain, at present, a sustained and vital interest and participation in the organized work and activities of the denomination, and it is to remedy this situation, promote the spiritual life and denominational relationship of this army of students that the Inter-Board Commission has given itself, the report suggested.

The Commission is just completing its first year of service and its work for the year has been entered around four objectives: First, to come in personal contact through its representatives with as many as possible of the Baptist, tax-supported and private schools of the South. Second, to endeavor through the use of attractive bulletin board posters to acquaint the college constituency with the ideals and purposes of the commission, as well as to teach through the medium of the eye certain fundamental truths and verities of life and the Gospel as revealed in God's Word. Third, to publish and circulate a monthly magazine which would be at once a distinctively Baptist organ and a medium of student expression. Fourth, to institute and promote three student conferences which should be placed as easy reach as possible of students of the three sections of the South.

This program has been carried out with Miss Louise Foreman, traveling secretary, doing much of the college visitation, and with student conferences being held at Shreveport, Chattanooga, and Greensboro, N. C., with a total attendance of 667, representing 58 Baptist schools and 48 state and private schools, the Baptist schools furnishing 406 students.

It is probable a man will be added to the staff next year to aid in the visitation work, while the hope is expressed that with the co-operation of all denominational forces the following service can be rendered in the future:

First, ultimately to develop a complete and satisfactory student organization which will adequately contemplate the spiritual needs of the students and properly foster the various interests of the denomination.

Second, to provide and maintain a literature that will attract and edify the student constituency.

Third, to encourage a field force for leading student activities.

Fourth, to advance both personal soul winning and evangelistic campaigns on the campuses.

Fifth, to organize and promote both state and South-wide student conferences.

Sixth, in and through it all to so exalt and magnify the local church that the student may see her as the Bride of Christ, the one divinely organized institution known to man, and be led to give to her the first, the richest and the best of his life endeavors.

Henry Alford Porter of Georgia offered the following report for the committee to which was referred the resolutions introduced on Wednesday by the Committee on Order:

Your committee, to whom was referred the recommendations of the Committee on Order, approve and recommend for adoption by the Convention resolutions 1, 2, and 4. These resolutions are as follows:

1—Resolved that the Convention instruct its Committee on Order of Business to arrange for a Missionary Mass Meeting in the Convention Hall for Sunday evening, at which time we may hear from Returned Missionaries of the Foreign Board, and Missionaries of the Home Board, who labor among alien peoples.

2—Resolved that hereafter all nominating speeches shall be limited to five minutes, and there shall be but one second to any nomination.

4—Resolved that hereafter the Committee on Order of Business be instructed to arrange for brief memorial services to be held during the sessions of the Convention, provided that the Convention may, if it so desire, instruct otherwise.

We recommend that resolution 3 be changed to read:

Resolved that hereafter the address or addresses of welcome shall be limited to twenty minutes, and the responses thereto to ten minutes.

The report was adopted.

Dr. Dargan reported for the Lesson Committee of the Sunday School Board, recommending the continuance of the present plan of International Sunday School Lessons. A resolution instructing our representatives on the International Sunday School Lesson committee to urge the putting into the course of study two lessons a year on financing the Kingdom.

The Sunday School Board made its report through Dr. Van Ness. Before his report Dr. Dargan read a personal statement from Dr. Van Ness in answer to criticism of his practice of stewardship. This statement avers that more than a year ago he adopted the practice of tithing and that he continues the same regularly. This statement was made because of public criticism last year and again this year in the Convention, which had been interpreted as having reference to Dr. Van Ness among other public officials.

Marked advance in every department of Southern Baptist Sunday School and B. Y. P. U. work was reported to the Southern Baptist Convention this morning by Dr. I. J. Van Ness, corresponding secretary and treasurer of the Sunday School Board of Nashville. His report showed that there are now a total of 20,935 Sunday Schools in the churches affiliating with the Convention and these schools have an enrollment of 2,220,035 pupils, a total of 87 paid workers are giving their whole time to the Sunday School and B. Y. P. U. work under the employ of the Sunday School Board and co-operating state mission boards.

The Young People's Union has had an even larger proportionate growth during the year, the report set forth. During the year a total of 3,300 new unions were organized, while the gain in

membership for the year was 167,434. The total number of unions is now given at 13,988, with a membership of 483,166. One-seventh of the membership of Southern Baptist churches is enrolled in the B. Y. P. U. During the past year an extensive rural Sunday School and B. Y. P. U. campaign was carried on in the 17 states of the Convention territory at a cost to the Sunday School Board of \$32,810.71.

The Sunday School has carried forward during the year a very extensive work in teacher training, and a total of 16,997 Normal Course diplomas were issued for the year, bringing the total of diplomas issued by the Board in this teacher training work to 103,962. During the year the Architectural Department of the Board gave suggestions to 790 churches in their building plans. Another advance of the Board during the year was the publication of a Bible quarterly in the Russian language for the benefit of Russian immigrants in the United States.

Receipts of the Board from its regular business during the year amounted to \$1,398,300.51, a gain over the business of the previous year of more than \$108,000. The Board turned back into the general work of the denomination, such as extension work in Sunday Schools and B. Y. P. U., a total of \$273,931.22.

The number of churches reported by the Statistical Department of the Board as co-operating with the Convention is given as 27,919, with a combined membership of 3,366,211.

Having outgrown its present quarters, the Board is erecting in Nashville a large seven-story building that will be occupied by its mailing department. This building will be completed by July. The Board is also erecting a large printing plant that has been leased to the firm that holds the contract for publishing its periodicals.

Dr. Dudley spoke of the Sunday School Board as an asset and a liability. Dr. Wallace Bassett spoke of the Sunday School as an evangelizing agency. He said you can't make Christians with a Sunday School but they can be taught the best way of service. The Sunday School has the best opportunity to impress the truth on the pupil, the right impression of what it means to be a Christian. Creates a sense of the need of the Savior. To see that we are lost is the first step to salvation. To inspire with the possibility of being a Christian. To instruct as to how to become Christians. Dr. Bassett teaches 300 men every Sunday and nearly every Sunday some of them accept Christ and follow him in baptism. The Sunday School urges the necessity of early salvation. After the intermediate age 85 per cent are forever lost. Creation never cost God a pang, but redemption cost him the offering up of that which was most to him. Dr. Bassett's Sunday School will not have a teacher who will not take the training course, or one who goes to dances or card parties or theatres.

Dr. F. R. Brown of Knoxville spoke on the Home and the Church. This address was simply unreportable except by a stenographer. But it mightily magnified the home and the church of Jesus Christ. It is unfortunate that often the best cannot be reproduced. Dr. Van Ness introduced Pastor H. R. Holcomb of Mansfield, La. He spoke on the work among the country churches. He resigned as Home Board evangelist to work out his ideas among country churches. There is no country church problem, but there is a small town problem. The key to this is the pastor. The average town has a Chinese wall around it, which must be broken down, from the inside. This has been done at Mansfield. Phrases which mark differences have been abandoned. There is a spirit of fellowship for all outside the town. The town people gave the country people tickets to the Chautauqua. Some preachers are afraid to go to the country, which is the fountain head of Baptists. The church that loses touch with the country is doomed to the dry rot. Brother Holcomb has done the thing about which he talks, much as his brother did while pastor at Columbia, getting the country and town church to co-operate heartily.



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Dr. Aldredge spoke of a survey of country church conditions which the Board is making. Governor Pinchot and others made a survey of this kind a few years ago and published it in a book which can be had for \$1.00. Another book will soon be published by Doran which is the result of the interchurch survey.

The Committee on Resolutions declined to report favorably the Brownlow resolution with reference to William Jewell College on the ground that it is out of the province of this Convention.

#### Friday Afternoon

Resolution was passed that Friday, June 1st, be made a day of prayer, the people meeting in their churches for this purpose.

The committee on a new University was continued, their report to be printed in the minutes without expressing approval.

A report on city missions was read. This is a subject that some of us do not see any place for in the Southern Baptist Convention, as we have no organic connection with it.

On motion of Dr. O. L. Hailey of Tennessee the following resolution was adopted:

"That in making plans for our next Campaign the question of apportionments and quotas and all questions related to these matters as touching South-wide interests be referred to our Executive Committee."

Dr. J. B. Weatherspoon read the report of the committee on the Foreign Mission Board's report. There were over 12,000 baptisms on the foreign fields last year, an increase of one-third. The following is a summary of the report:

Larger advances were made in the foreign mission work of Southern Baptists during the past year than in any other of the 78 years the Southern Baptist Convention has been doing mission work, according to the annual report of the Foreign Mission Board, presented to the Convention late Friday afternoon, by Dr. J. F. Love of Richmond, corresponding secretary. Included in the gains for the 12-month period were the organization of 269 churches, the administration is 12,611 baptisms (a gain over the previous year of 4,720 or more than 50 per cent), 39,077 new members added to the churches, the erection of 67 new houses of worship, organization of 476 new Sunday Schools, a gain of 13,716 Sunday School pupils, an increase of 6,282 in the number of pupils enrolled in the mission schools and colleges, the sending out of 47 new foreign missionaries and the addition of 1,647 native missionaries to the staff of workers on the foreign fields.

With the addition of last year's results the Foreign Mission Board now reports a total of 891 churches on the foreign fields with a membership of 103,328. A total of 211 of these churches are self-supporting and 442 have their own houses of worship. In addition to the regularly organized churches the Board reports 2,896 out-stations, giving approximately 4,000 stations where the Gospel is preached regularly. The members of these foreign churches gave an average of \$4.23 per capita to religious work during the past year.

A total of 1,447 Sunday Schools are in operation on the foreign fields with an enrollment of 67,407 pupils, while a total of 796 mission schools are maintained by the Board with a combined student body of 32,789. The total number of foreign missionaries employed by the Board at present is 501, while the number of native missionaries is 2,820.

During the year the receipts of the Foreign Mission Board from the various states amounted to only \$1,730,099.91, which were not sufficient to take care of the enormous work of the Board, leaving it with a debt at the banks of \$403,879.24.

Some suggestions for the consideration of the denomination, set forth in the report of the Board, are summarized as follows:

1. The completion of the aim of the 75 Million Campaign for the raising of \$75,000,000 should engage the undivided co-operation of Southern Baptists during the next year.

2. The denomination as a whole must be made

fully acquainted with the crisis, needs and opportunities confronting the Board and its work at this time through the larger circulation of the denominational papers and magazines and general literature upon the subject.

3. Southern Baptists must be more deeply and generally educated in the matter of Christian stewardship as the only hope of an adequate financing of all denominational work.

4. The budget plan of supporting both the local work of the churches and the general causes of the denomination should be established in every church.

5. Foreign missions must receive a larger proportionate part of the offerings of Southern Baptists if the mission work is not to be seriously crippled.

6. The claim of foreign missions must be presented to men and women of large means as a worthy cause to be remembered in their wills. Enough will be spent in interest this next year to send out and maintain fifty new missionaries. This shows the necessity not only of larger gifts, but of regular contributions through the year to prevent debt and the interest it necessitates.

M. Blocher from Paris spoke of the acquaintance with Southern Baptists French Baptists made during the war. He closed by quoting "General Perkins who said before the statue of Lafayette, 'Lafayette, here we are'."

Dr. T. B. Ray introduced the missionaries. First was Mr. Clark from Japan, who wished that a curtain might be raised and this people see Japan as it is; also that our people in Japan might see the great spiritual resources of our American Baptists. Japanese want the most friendly relationship with America. They are dependent on us for raw materials for their factories. W. T. McDonald of Chile told of his work, for 30 years. Chile is the most advanced nation of South America. More American capital invested there than in all the rest of South America. In some parts it never rains; in others it never does anything else. Twenty-five years he labored there without support from any board. First six or eight was a good congregation. Our territory covers a strip of hundreds of miles. One church has 300 members. We occupy the city as centers and are the only mission working in the country districts. We have 2,000 members. An energetic race, mixed Spanish and Indians. All the countries of South America are controlled by Rome, and is fearfully corrupt in morals. Americans don't know the Roman church. It is seen in its naked filth in South America. The church is rich and the priests are powerful. Nearly all rich men and educated people are atheists, being repelled by Roman religion. They think of missionaries as American spies. Drunkenness is a national custom. They don't use water within or without. People 50 years old have never had a bath. Forty-one thousand people in one year were convicted of drunkenness, half of them boys and girls under 16. We need a school building, to accommodate three or four hundred. Need doctors and nurses. One half the children die in infancy. Teachers are needed.

Baker of Brazil has been teaching 20 hours a week, preach three or four times and act as secretary of the mission. Any missionary in Brazil will break down if he does all the work that he sees needed.

Dr. A. J. Barton introduced a resolution asking the Near East Relief to observe the agreement about making appeals to our churches. If they do not the churches and pastors be advised of it by the Foreign Board.

#### Friday Night

After singing led by Brother Scofield and by the rainbow choir of children from the various churches of Kansas City, the special committee reported an outline of plans for the next Campaign. There is to be a committee composed of four from each state and fifteen extra at large. Those from Mississippi are Dr. Gunter, Mr. Tull, Dr. W. F. Yarbrough, and Miss Lackey. The committee at large is L. Johnson, L. R. Scarboro,

E. Y. Mullins, J. P. Love, Wm. Lunsford, I. J. Van Ness, W. C. James, Mrs. James, Miss Mallory, Geo. McDaniel, Geo. Hays, B. H. De Ment.

Dr. Love had charge of the Foreign Mission Hour. He explained that several years ago when the Board reported a heavy debt at Asheville and the Convention sat till after twelve o'clock at night seeking a solution, he and two other brethren spent a good part of the night in prayer. One of these men was J. L. Gross and he was called to the front and asked to lead the Convention in prayer. Dr. Love exhibited a photograph of a check made by the Board to banks in Richmond for over a million dollars. It looked too much like a tombstone to be inspiring.

Dr. J. M. Kester, education secretary of the Board, was introduced. It is his business to give information and to stimulate the study of missions. Ideas are power only when put into circulation. Missionary morale is not produced by exhortation and an occasional address, but by faithful teaching and drilling. Missionary work is not optional. It is a command and disobedience is treason. The women have gotten only one-tenth of their number to study missions. Of men there is not one in a thousand. Pastors are too shy of mission books. Mission study can be conducted in prayer meeting, in Sunday School and by missionary committees to get books of this kind read.

Dr. Truett offered a resolution condemning the persecution of Baptists in Roumania, and the constitution of that country which permits it. Sympathy with Roumanian Baptists was expressed and Dr. Love was requested to take the matter up with Secretary Hughes and the Roumanian minister in this country.

J. E. Davis, secretary of Mexican Baptist Publishing House, said our work in Mexico is more prosperous than ever before. The revolutions have been a blessing in disguise. Missionaries have given place to native workers, who have proved splendid workers. Many have been persecuted and some have given their lives. At Saltillo are 43 young men preparing for the ministry. God is calling the choicest young men all over Mexico and they are coming at his call. In 1916 the publishing house was moved to El Paso, Texas.

H. H. Muirhead of Pernambuco, Brazil, told how Rio de Janeiro had grown in forty years from 300,000 to a million and a quarter. Sao Paulo has had a similar growth. The population of Brazil has nearly doubled in 20 years. They are approachable and teachable, in the plastic state. Often more people gather on the streets to hear the gospel in such crowds that it is difficult for the voice to reach the limit of the crowd. There are states in Brazil as big as Texas in which there is no Baptist missionary.

Connerly from Shantung said he was the only missionary in a territory with 4,000 towns and 4,000,000 people. The Chinese Christians live in deep poverty and give sacrificially to the gospel. American Christians are wearing better clothes than ever, and buying more automobiles than ever.

Missionary Lake introduced Brother Wong of Canton and interpreted for him. He told of the progress of Chinese Baptists toward self support and the leper colony for Chinese near Canton supported by Chinese Baptists. He is making a trip around the world and collecting money from Chinese in its interest. Wu Ting-fang gave \$5,000 for it. Other Chinese in this country have given \$6,000.

#### Saturday Morning

There were this morning some of those subjects which have no appropriate place on the program of the Southern Baptist Convention. It seems to have been the dumping ground of the committee on program for several subjects that they did not know what else to do with. The Chinese exclusion act was on for discussion, which affords an opportunity for certain brethren with obsessions to give them display advertising. The report on Preservation of Baptist History

(Continued on page 4)



## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### CHASING THE SUNSET

Hastening from the Convention Hall in Kansas City, getting through the worry with the hotel man and the baggage, we found ourselves leaning back and rest comfortably in a Pullman, and headed west. Across the aisle a lady had bidden good-by with a smile to two affectionate friends, and, when they were gone, wiped the moisture from her glasses.

It was six in the evening when we pulled out of the terminal station in what these folks call "The Heart of America", where more trains go in and out than any other place in the world. We did not let's wife stunt as we left, for our thoughts were straight ahead; we were chasing the sunset. We jumped the river and found ourselves in Kansas, and leaned back to drink in all we could through the car window. It was a great relief to leave the city behind and feast our eyes on the glinting waters of the little river along the way, to look up to the long line of hills on the other side, to see alternate rich brown of the newly plowed fields and the refreshing green of the waving alfalfa. The sky above was glorious and we were luxuriating in it all. This was the first rest for a long time, for the Convention had been one continuous bustle of attending meetings with tense minds and reporting them. Now there was nothing to do but to take it all in.

While we were making progress, the sun was gaining on us, or we were losing on it, for the shadows began to fall. And then we remembered that it was a hopeless task, this chasing the sun, for when we went at perhaps forty miles an hour, the sun was moving at more than a thousand miles an hour. You've heard the controversy between the American and Irishman as to whose country had the fastest trains. The American was sure he had the man from Ireland beaten when he told him that in America the trains traveled so fast that the telephone posts as you passed seemed like fence posts. But the Irishman replied that in his country they went so fast that when you passed a lake and a pasture full of cattle and a field of turnips the fast moving train made the whole thing look like soup.

As evening came on my soul was singing:

Day is dying in the west  
Earth is sinking into rest

with the refrain:

Holy, Holy, Holy; Lord God Almighty  
All the earth is full of thee  
All the earth is praising thee  
O God Most High.

And again I went back to the time when voices now silent in this world but mingling their music with the melody of heaven, sang:

I love to steal awhile away  
From every cumbering care  
And spend the hour of setting day  
In humble grateful prayer.

I love in solitude to shed  
The penitential tear  
And all his promises to plead  
When none but God is near.

The sun had turned the corner of the world, when the glowing lights of a city we were ap-

proaching rose before us, and somebody said, "Topeka, the capital". And I thought of the city which at the end of life's day shall come in sight, the New Jerusalem, the Holy City. And the glory of God shall be its light, the streets of gold, the foundations of precious stones and the walls that reach up to heaven. Where there is no sickness nor sorrow nor death, nor separation. Out of the throne of God and of the Lamb flows the river of water of life.

But inside the car the negro porter had been busy getting the beds made up, or down. Wonder why it is that a Pullman porter always manages to make first the beds for the people who were not ready, and last for the man who wanted his first. Or is it just the other way round? Are people always wanting it some other way. Any way we "turned in", and we wondered in this little box they call a berth, how Dr. Aven would ever stretch his legs, or how a man like "Pap" Irwin would ever get his breath here. But somehow people get through the night, and so did we.

But do you know that sun we had been chasing the evening before, had gone clean round the earth and was behind us now smiling at our slow pace on a fast flyer. I was in the dressing room comfortably watching the world go by when the porter roused me from my reverie by "Last call for breakfast". That's one place where I am generally on time, so I hurried out to find my wife and was told that she had gone to hunt me in the diner. I hastened on to find that not finding me there she had gone on to the day coach. I made inquiry of the steward in the diner, who said, "Is she a lady with a Southern accent?" Says I, "Yes suh, decidedly". But when two people are sure enough looking for one another, they generally succeed, and we were soon at breakfast, face to face. Speaking of Southern accent, don't you wonder why some people, not Southern, have all their words ending in R turn up at the end like an old pair of boots?

Back again in the Pullman, the lady sitting opposite us who had wiped the moisture from her glasses the evening before as she left Kansas City, now leaned over and said, "Is this Mr. and Mrs. Lipsey?" We caught our breath and said, "Yes!". She said, "I heard you say something about John meeting you at Colorado Springs. I knew he was looking for you. He and I board at the same place. He's doing fine, fat as a bear". At this my wife wept a few weeps, and somebody near her swallowed. Somehow you're always meeting somebody.

But maybe you wanted to know what we saw out the window. We had passed out of Kansas and into Colorado. Not much alfalfa now, but still bunches of cattle and sheep and more horses. The plains had now risen to great swelling, rolling hills, reaching far, far away. A solitariness that is sublime. Now and then a big barn and a farm house. All the earth fenced in, but little cultivated, mostly pastures, great ranches. One naturally thinks of "The cattle upon a thousand hills are his". Wonder if the people know it.

This carried me back to a little girl in Mississippi whose pony had died. In her grief she asked her mother if there were horses in heaven. The mother didn't know. "Well", the little girl said, "If there are God sure has got him a good little pony". God has lots of cattle and land and gold and silver. The people would do well to find it out.

There are very few green fields here and little plowed land, but grey hills, treeless tracts with only here and there some imitation willows or cottonwood in a low place. Along the road you see some dandelions that seem to be born out of due time and stunted for life. But look out there! Just ahead, it seems, but miles and miles away, rises Pike's Peak. It is wonderful beyond description. Just now it is snow clad and white with a shimmering veil of silver with a tinge of blue. It lifts you out of your seat to look at it in quiet reverence as God's sentinel, majestic, awful, transcendently beautiful. There is no conceivable form or color that is not found here, and changing every instant.

I am sitting at my window in Colorado Springs now, watching it as I write, and the scene shifts every minute. Little girls like to play with paper dolls, changing their clothes according to their whims, dressing them over and over again. Well, God is doing this every minute with Pike's Peak. You turn your back and then look and the garment has been changed. Or He throws a veil of cloud over it for a bit, and then snatches it away to show you another view. Sometimes the top stands out in sunshine while its feet are swathed in purple. Sometimes there is a skirt of white and a saffron or pink girdle of cloud about its waist. Sometimes the smile of sunshine is on its face; and again the brow is black and threatening, while flaming tongues of lightning leap like swords from the scabbard and the thunder speaks in angry tones. If your eyes are open and your mind is at work, you can see the most marvelous moving picture show as the scenes swiftly shift.

And here below my window the robins flit and chirp as much at home and as friendly as the mocking birds in Clinton; and long hedges of lilac blossoms are pouring out their fragrant incense at the base of this high and crystal altar of the Almighty God.

### SOUTHERN BAPTIST CONVENTION

(Continued from page 3)

while very valuable and worth permanent preservation had no claim so far as we could see on the time of the Southern Baptist Convention. The program committee next year is composed of new material and it is hoped they may not be shackled. In the same category of unnecessary reports we place also the Denominational Press. While the opportunity is welcomed to get the papers on the minds of our people generally, we seriously doubt if the Southern Baptist Convention ought to be made the time for it. In the same class is the Woman's Work. This is not different from the men's work in its purpose, and as to the methods these are discussed and fixed by the women in their own meeting. Dr. W. W. Hamilton read the report on the W. M. U., which bristled with statistics. Dr. J. L. White spoke to the report—no on missions, and made a good speech.

The committee on the New Seminary recommended that no action be taken at this time except the continuance of the committee for further study. Dr. Jeffries reported new trustees of the Seminary. Those from Mississippi are J. A. Taylor and W. F. Yarborough. Seminary enrollment was 431 men and 262 women. The new buildings have been ordered commenced as soon as practical. Mississippi is asked for \$1,200 for the students fund the coming year.

Committee on Nominations reported: Sunday School Board member from Mississippi, W. A. Borum; Home Board, Mississippi member, H. L. Martin; Relief Board, Longino from Mississippi; Foreign Mission Board, from Mississippi, I. P. Trotter; Education Board, from Mississippi, D. M. Nelson; Social Service, from Mississippi, E. B. Hatcher; Executive Committee, from Mississippi, B. G. Lowrey; Hospital Committee, from Mississippi, P. I. Lipsey.

Dr. L. L. Gwaltney reported on the Denominational Press briefly, showing that the state papers reach less than one in three of our people, who never see a denominational paper, and so two thirds know practically nothing of our work and plans and progress. The report asks for a regular place on the program, that the new Campaign embrace the papers and the pastors help their people to get in touch with the papers. Dr. L. Johnson spoke of the Eunuch as reading, reading something worth while and something that cost him money. He needed an interpreter, someone to guide him. Philip took the opportunity and got in and explained it all. Dr. Z. T. Cody said that a book costs \$1.50, the paper costs

(Continued on page 6)



# Convention Board Department

R. B. Gunter, Corresponding Secretary

The following tract fell into the writer's hands a short time ago. The name of the writer of the tract has not been given to us. As it seems to have been sent to the printers over the State and as there are some misleading statements, the Baptist people should have the benefit of corrections made and should know what is being circulated. The motive is expressed in the questionnaire.

We do not believe that the printers over the State are antagonistic towards the Baptist Press. If so, they would doubtless be opposed to the five big printing houses owned and operated by our Foreign Mission Board, by means of which the work of the Master is carried on much more successfully than it could be without them. Following is a copy of the tract:

## "OFFICE GOVERNING BOARD MISSISSIPPI PRESS ASSOCIATION

Co-operating with Mississippi Employing Printers Association  
Walker Wood, Chairman  
Winona, Miss.

"Dear Sir: Four years ago the printing business in Mississippi was generally in a deplorable condition due to un-business-like methods, ruinous price cutting and general demoralization.

The governing board of the Mississippi Press Association was organized to bring order out of this confusion and was immediately accorded the co-operation of both the large and the small printers of the State until today it can be said the business is on a sound and business-like basis and printers are paying their paper bills and employees regularly and making a small profit. Some six months ago the Baptist Convention Board authorized the investment of a large sum of money in the printing plant in Jackson presumably to take care of the work belonging exclusively to the church and its various institutions. However, no sooner was this plant installed than it went aggressively into the field of commercial printing, being so aggressive that they have run night and day. This shop can easily demoralize the printing industry throughout the State by making prices that no printer can meet who has to pay such debts as taxes, rents, over-head, depreciation, insurance, losses, etc. The institution could run at a loss and the loss be absorbed in many ways. It is operating at a loss today.

Inside is printed statement taken from the minutes of the last Baptist Convention. The figures speak for themselves.

We desire to get an expression of opinion from printers and business men throughout the State as to whether they think the church should enter competitive business fields in competition in many cases with its own members who contribute to sustain the institution.

On the last page is the questionnaire. Please fill out and mail in the enclosed self-addressed stamped envelope, simply stating your frank and unbiased opinion.

Yours truly,

GOVERNING BOARD, MISSISSIPPI PRESS ASSOCIATION,

Co-operating with Mississippi Employing Printers Association. Walker Wood, Chairman.

The Baptist State Convention established in Jackson last June a complete job printing office, and are active competitors for all commercial job printing, book and catalog work."

Then follows an extract from the auditor's report which you can find in your copy of the State Convention Annual.

## "QUESTIONNAIRE

"Should church funds be invested in mercantile or manufacturing ventures, thereby competing for trade with those who aid in supporting the church?"

If the church enters competitive business fields as an aggressive and money making enterprise, should all such business property be required to pay taxes, thereby placing them on a fair competitive basis with similar trades or establishments?"

Should the church generally enter into a line of business that competed with your own, and thereby cut down your trade and reduce your

profits, do you think you could willingly and consistently contribute to the support of such church as liberally as you did before?"

If the church enters commercialism do you think it should be accorded any privileges that are denied the ordinary merchant or manufacturer, such as free publicity in the press, exemption from taxes, reduced rates, fares, etc.?"

Do you believe that the church has its field, and commercialism has its field, and to endeavor to cover both fields by either faction would cause an uneven balance that would in the end produce an unrest that would benefit no one and cause discontent?"

Would you as a business man, invest trust funds of which you had control in the printing business, expecting thereby to have a safe, sound and profitable investment?"

From your observation, about what per cent of the people who engage in the printing business 'make money' in proportion to men of the same ability engaged in other lines of endeavor?"

To what denomination do you belong?"

The following observations should be made by the headings given in the tract:

1. The Baptist State Convention authorized the establishment of the Baptist Press. Then the Board ordered it. A democratic body authorized it.

2. "Presumably to take care of work belonging exclusively to the church and its various institutions." No promise was ever made that work would be confined to business of the denomination.

3. The plant ran night and day getting ready the Centennial number of the Record and will continue to do so when necessary.

4. The plant is not in business for the purpose of making cut prices to undermine other printing establishments. The Baptist Press pays taxes, rents, insurance, etc. In fact, the printers who had formerly printed the Baptist Record are about all who will ever perceptibly feel any loss as a result of the establishment of the Baptist Press.

The first page of the folder asks for the opinion of printers and business men of the State as to whether the church should enter competitive business fields. The Baptist printers and Baptist business men of Mississippi had opportunity to express themselves when the Baptist State Convention voted on this Printing Press question. It was done in open meeting. All the churches had a right to a vote; and we doubt if other denominations should decide this question for the Baptist denomination.

The compiler of the figures contained on the second page calls attention to the loss of \$1,182.92 to the denomination. A supplemental statement from the auditor shows the profit on November operations to have been \$1,504.62. This leaves a profit to the close of November of \$321.90 on operations; and this is only the third month during which the Baptist Press has been printing the Baptist Record.

The writer of the folder calls attention to the total cost of the Press in which he counts stock and material as part cost of the plant. As a matter of fact, the cost of the Press to the Board as shown by the Board's books is \$16,885.89. There was a special gift, which with interest amounted to \$5,252. But if you count it as cost to the Board, the total is only \$22,137.89. This is over \$3,000 less than the Board's printing bill has been in one year. Furthermore, the Press would have cost, three years prior to its installation, \$35,000.

Attention is called to taxes due. No taxes had to be paid last year as the Press was not purchased until after the first of February. Attention is called to interest on the money and computed for a year which is incorrect as not more than six months had elapsed. To be fair, the

writer should have given only actual costs and losses. But no fair man with business experience would say that an establishment was a losing concern with only six months' operation where the capital invested is \$20,000 or more.

If it is a losing proposition, many Baptists over the State should come to its support.

Our policy in the Board work is to let our auditor, who is one of the best, treat the business of the Board as he treats banks and other business corporations. If the Board is losing, let him say so; if it gains, say so. We have no place for padded reports in our work.

Attention is called by the writer of the folder to the proposal of the Press to run two shifts and thereby take business from other concerns. The manager says he hopes to increase the business so as to be able to run two shifts. He is not cutting prices below the average to get the business; but is striving to give value received. Those who deal with him are never hoodwinked by him.

It is further stated that the "Governing Board of the Mississippi Press Association, and the Employing Printers Association of Mississippi do not think that the printers of the State have been treated fairly, in view of the fact that they have never been called upon for any assistance by the Convention Board, the Baptist Church, or any other church that they did not respond."

Now, it may be that the above associations and the printers of the State do feel thus towards the Baptist Convention and Baptist Record; but we have received protests from not more than half a dozen—three of whom were Methodists, one a Baptist, and another whose church affiliation we do not know. The Methodist brethren were informed that the Methodists have more printing presses than the Baptists, while the Baptist denomination is larger than the Methodist, and we can see no unfairness in having as many presses. We wrote the Baptist editor that we had no desire to hurt his business. Some Baptist editors favored the Baptist Press.

Surely the former printers of the Baptist Record should not feel that the Board should not own a press, for more than one time they proposed to sell their plant to the Board. We deeply appreciate the generosity of the editors in printing Baptist news, etc.; and we are sure their readers appreciate it, as a larger proportion of them must be Baptist themselves in this State where more than half the church membership is Baptist.

Furthermore, we do not believe that the editors will feel unkindly towards the Baptist Press when they know that our motive is not primarily to make money, but to increase our efficiency in carrying on the work of the Lord. And there is no doubt but what the Baptist Press is doing this. We believe that the editors as a rule are too magnanimous to cease to favor the Baptist people of Mississippi by denying space in their papers to matters of interest to the Baptist people. In fact, they have been generous indeed during this spring's round-up. One of the most generous has been a Presbyterian editor. We appreciate deeply all the favors shown by all the papers.

## "THE QUESTIONNAIRE"

1. "Should church funds be invested in mercantile or manufacturing ventures, thereby competing for trade with those who aid in supporting the church?"

Our answer to the above is: yes, if the majority of those contributing desire it. Baptists are a democratic people. It is their duty to employ such means as will increase efficiency in Kingdom advancement. The churches were first in putting the printing business on its feet. Now, shall secular interests take the printing from the churches?

2. "If the church enters competitive business fields as an aggressive money making enterprise, should all business property be required to pay taxes, thereby placing them on a fair competitive basis with similar trades or establishments?"

Our answer to the above is emphatically—yes.



We believe that the Methodist property in Sumrall and the Catholic property in Natchez and the fraternal property in the State should pay taxes. Why tax the people who are not members of those churches and orders in order that such orders and churches may be exempt? The Baptist denomination paid taxes on property in Meridian and Jackson last year. All the Baptist people ask for is equality.

3. "Should the church generally enter into a line of business that competed with your own, and thereby cut down your trade and reduce your profits? Do you think you could willingly and consistently contribute to the support of such church as liberally as you did before?"

Our answer to this question is this: The Lord desires only such gifts as are made willingly and cheerfully. This is the kind the State Board wants. Furthermore, if it advances the Kingdom of God for the church to own certain business enterprises, then no man should oppose it, even though he has to change his business. "Seek ye first the Kingdom of God." The Baptist denomination has said in Convention assembled that a printing press will contribute towards the success of its work.

4. "If the church enters commercial fields, do you think it should be accorded any privileges that are denied the ordinary merchant or manufacturer, such as free publicity in the press, exemption from taxes, reduced rates, fares, etc.?"

Our answer to this: We do not believe in exemption from taxes, reduced rates, fares or any special favors not accorded others in similar lines of work. Even if a paper does not willingly and cheerfully publish items of interest to a denomination the members of which are subscribers and financial supporters of the paper, the denomination should not solicit favors of them. The church is not a begging institution. Its founder possesses both riches and power.

5. "Do you believe that the church has its field, and commercialism has its field, and to endeavor to cover both fields by either faction would cause an uneven balance that would in the end produce an unjust that would benefit no one and cause discontent?"

Our answer is: The church beat commercialism to the field of printing. Now, should commercialism take printing entirely away from the church?

6. "Would you as a business man, invest trust funds of which you had control in a printing business, expecting thereby to have a safe, sound and profitable investment?"

Answer: If those who contributed the funds had an opportunity of voting to invest certain funds in a printing press, as all Baptist Churches in Mississippi had, and where there are as many Baptists as you find in Mississippi and when there was no dissenting vote, it seems that a printing business would be "safe," "sound" and "profitable." When, in addition to this, it is known that the Baptist Press in Florida has been a success and the Baptist Press in North Carolina also. Besides, the statement has recently come out that one of the largest Methodist publishing companies has made its unprecedented profits during the past year. Added to this, is the fact that the Board has over \$20,000 worth of printing done every year.

7. "From your observation, about what per cent of the people who engage in the printing business 'make money' in proportion to men of the same ability engaged in other lines of endeavor?"

Answer: We do not know the percentage. Some people fail anywhere. Some succeed anywhere. If the Kingdom work succeeds better by means of a printing press, this should be justification of its existence. It would have been impossible for the Baptist work to have been carried on with such precision this year without the Baptist Press. It is a time saver.

7. "To what denomination do you belong?"

Answer: A Baptist who believes in Baptist democracy and in the anti-trust law.

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\$1.50 or \$2.00. And yet the paper for one year contains as much as fifty volumes the size of the book. Dr. Gwaltney said ten times as many people in Alabama will get the report of the Con-

vention through the papers as there are messengers from all the states. Mr. Frost, business manager of the Western Recorder. These speakers were almost the only ones during the entire Convention that seemed to know how to quit on time. T. T. Martin was given ten minutes. Writing is the apostolic method. He urges that the boards put the papers into the homes of the people, the church or family may pay for it or not as they choose. Baptists will not be enlisted by speeches.

President Harding was invited to address the next Convention. Place of next meeting, Atlanta. Preacher for next year, F. F. Gibson of Kentucky; alternate, Prince of Illinois. A pastor from Galveston made a strong fight for Galveston but lost.

June 1st was made the day to pray; June 10th the day to pay.

Dr. Love spoke last, and opened his heart and poured out its contents as he pleaded the call of the world to Southern Baptists at this hour. Throughout South America he saw the people more eager to hear the word than any place in our own country. It is the greatest opportunity of the ages. The opportunity cannot last. The Foreign Board was told in 1919 to enlarge its work and was promised four million a year to do it. Less than fifty per cent of it has come in. That's what makes a debt and a crisis. Dr. Love said there would be a debt of \$800,000 by June 1st and a million by October 1st. And every effort has been made to cut appropriations to the minimum. If nothing is done to help, no new missionaries can be sent out this year, and there are now 75 applicants, and 1,000 are in preparation in our schools. A large number of missionaries were presented at the close without being permitted to speak. Then Dr. Truett led in a closing prayer for these workers and others like them.

Just as we were about to break up, a subscription broke out, and over \$75,000 was subscribed to send out new missionaries.

#### Saturday Night Session

The great popular event of the Convention was the address of Hon. William J. Bryan Saturday night, when the report on Social Service was up for consideration. Mr. Bryan came all the way from Indianapolis, a distance of five hundred miles, to respond to the urgent invitation from the Social Service Commission. He reached Kansas City just before his speaking hour and left before midnight on his return to Indianapolis, where he was in attendance on the General Assembly of the Presbyterians. Mr. Bryan was a popular candidate for President of the Assembly and lacked only 26 votes of being elected.

The great auditorium in which the Convention met was built for the nomination of Mr. Bryan at the Democratic Convention in 1900, so his appearance on the platform was not the first time he had been the central figure in the building where he was to speak. Mr. Bryan's subject was "Christian Citizenship" and he took for his text, "Thou shalt love the Lord Thy God with all thy heart, with all thy soul and with all thy mind." He dwelt on the last part of the text, showing that we ought to love the Lord with our mind as well as our heart, but that the love with the mind must be directed by the love with the heart. His remarks were directed mainly at the Modernists and Evolutionists and he absolutely left no ground on which they might stand.

It was timely that a resolution was offered just before the appearance on the platform of Mr. Bryan repealing the much discussed and continuously violated By-law Number Three, against applause. So the way was open when Mr. Bryan appeared for the tremendous ovation that was given him. The By-law against applause was not repealed by unanimous vote by any means, but a strong appeal was made by W. D. Upshaw to repeal the By-law since it had been made evident that it could not be enforced.

Before the report on Social Service Dr. Scarborough offered a resolution looking to making this Convention year the greatest year of soul

winnig in the history of Southern Baptists. The resolution was adopted unanimously.

The principal pronouncements in the report on Social Service were against the Marathon dances, mobs masked or unmasked, and law enforcement, with special reference to the 18th Amendment.

#### Sunday Morning

No services were held Sunday morning at the Auditorium, but the pulpits of the city were all occupied by preachers who were attending the Convention. Among the brethren from Mississippi who occupied pulpits during the day we notice the names of Dr. T. T. Martin, Blue Mountain; Dr. J. A. Taylor, Brookhaven, and Dr. L. R. Christief Meridian. It was our pleasure to hear Dr. L. R. Christie at the First Baptist Church Sunday morning, where he spoke to a packed house after three hundred people had been sent below to an overflow service in the basement.

At the Sunday School hour we attended the Business Men's Bible Class of the First Baptist Church, which is claimed to be the largest Men's Bible Class in the world. A card announcing the Sunday meeting of the Class was distributed during the Convention, showing a photograph in which 3,782 men appeared. The attendance Sunday morning was announced at 3,866. The class meets in the Masonic Temple, just across the street from the First Baptist Church, where they have an auditorium that will seat 3,500. The remaining number present Sunday being provided for by the use of chairs and standing room. The Class has a marvelous organization, which it might be well for anyone to study who is interested in building up a great Men's Class.

#### Sunday Afternoon

Dr. Truett was never in better condition than when he spoke to over 12,000 people in the Convention Auditorium Sunday afternoon from the text, "What Think Ye of Christ". His three points were: First, "What Think Ye of the Person of Christ?" secondly, "What Think Ye of Christ in His Gospel?" and, thirdly, "What Think Ye of Christ in Human Experience?"

Before the sermon began it was announced from the platform that the Baptists had furnished the largest audience ever assembled in the Auditorium. The seating capacity of the building is said to be 15,000 and there was not much space left. One who has never attended the Southern Baptist Convention cannot begin to appreciate what it means to hear 12,000 Southern Baptists singing the old time Gospel songs. The song service Sunday afternoon was worth the trip to the Convention.

At the close of Dr. Truett's sermon the vast audience stood and pledged anew their loyalty to the old-fashioned fundamental principles of the Gospel, embodying the inspiration of the Bible, the virgin birth and deity of Christ, His atoning, His bodily resurrection, and His physical return.

#### Sunday Night Session

The Convention closed Sunday night at high tide. The evening was given over to the Missionary Mass Meeting, the speakers all being Home and Foreign Missionaries. The Home Board speakers were as follows: Dr. J. G. Chastain, Tampa, Fla., worker among the Cubans at Havana; Rev. T. D. New, of Pawnee, Okla., and Charles Goodeagle, Indian, of Pawnee, Okla., and Dr. W. F. Lovelace, Secretary of the Home Mission Board of the National Baptist Convention, colored, Winn, Ark. The Foreign Missionaries who spoke were Rev. J. H. Rowe of Fugouka, Japan, Dr. John Lake of Canton, China, and Dr. F. F. Soren of the First Baptist Church, Rio, Brazil. It was great to have the Convention close with such a fine Missionary spirit.

President Mullins named as fraternal messengers to the Northern Baptist Convention at Atlantic City, the following brethren who had indicated their purpose to attend: Dr. B. D. Gray and W. D. Upshaw, Atlanta, Ga.; Dr. E. C. Routh, Dallas; Dr. W. H. Baylor, Baltimore; Rev. J. D. Adcock, Orlando, Fla., and Rev. M. O. Cargill, Texarkana, Texas.

The Convention adjourned to meet at Atlanta next year.



# HEBREWS, ISRAELITES AND JEWS

I was talking to a man some time ago who claimed to know something of the Bible, and he said that the Jews originated from Adam, and Adam was a Jew. I know Abraham was first called the Hebrew, and have often wondered why, and what the word meant. I will state at the beginning that I get all my information from the Bible, and Smith's Bible Dictionary. This word first occurs as applied to Abraham (Gen. 14:13). It was afterward given as a name to his descendants. It means "crossed over," and was applied by the Canaanites to Abraham upon his crossing the Euphrates. It also means "from beyond, on the other side." It seems that Abraham and his posterity were called Hebrews in order to express a distinction between the races east and west of the Euphrates. Briefly we suppose that Hebrew was originally a Cis-Euphratean word applied to Trans-Euphratean immigrants. It was accepted by those immigrants in their external relations. Israel was the name given (Gen. 32:28) to Jacob after his wrestling with the Angel at Peniel. The descendants of the twelve patriarchs (Jacob's sons) were given the name Israel. After the revolt against King Rehoboam, Solomon's son, the ten tribes took the name of the Kingdom of Israel; and Judah and Benjamin were called the Kingdom of Judah. The Kingdom of Israel developed no new power. It was but a portion of David's kingdom deprived of many elements of strength. Its frontier was as wide, but it wanted a capital for the seat of organized power. Its territory was as fertile, and as tempting to the spoiler, but its people were less united and patriotic. A corrupt religion poisoned the source of national life. These causes tended to increase their misfortunes and to accelerate the early dissolution of their kingdom. They were carried off by the Assyrians into their country and Assyrians brought into Israel. So they with the poorest sort left of the Kingdom of Israel, formed what was afterward known as the Samaritans. We will now come to the Jews. The name Jew had never been mentioned only about three or four times before the captivity. This name was properly applied to members of the Kingdom of Judah, after the separation of the ten tribes. In fact the term first makes its appearance just before the captivity of the ten tribes, and then is used to denote the men of Judah who held Elath, and were driven out by Rezin, King of Syria. After the return from captivity the word received a larger application. Partly from the predominance of the members of the old Kingdom of Judah among those who returned to Palestine, partly from the identification of Judah with the religious ideas and hopes of the people. All the members of the new state were called Jews (Judeans) and the name was extended to the remnants of the race scattered throughout the nations.

Under the name of "Judeans" the people of Israel were known to classical writers (Zac. 5:2, etc.). The force of the title "Jews" is seen particularly in the Gospel of John, who very rarely uses any other term to describe the opponents of our Lord. He came unto His own, and His own received Him not. Strictly speaking, the Jews were His very own, as being descendants along with the ancestral line of Christ.

MRS. E. J. WILBOURN,  
Scobey, Miss.

## GOD'S WORD AND INDECENT DRESS

By Rev. W. A. Jarrell, D.D., LL.D.

In all the discussions as to women's dress I have seen no reference to the only full light and authority on it—the Holy, Infallible Scriptures.

Before presenting the Holy Scriptures on this subject, let me prepare the minds of the readers especially for reading it. First, the glory of the true woman. Addison well said:  
"Loveliest of women! heaven is in thy soul,  
Beauty and virtue shine around thee,  
Brightening each other! thou art all divine."

Or, as Lessing said: "Nature meant woman to be her masterpiece."

Amos Bronson Alcott: "Divination seems heightened and raised to its highest power in woman."

Second, woman degraded, Butler wrote:

"The souls of women are so small  
That some believe they've none at all."

Boswell uttered the words: "Wretch'd, un-idea'd girls." Well do these words apply to the heathenish pretensions to dress, in dresses coming down to the knees, or not even so far, especially when the wearer bends over or sits cross-legged; to naked bosoms—what a great scientist calls "secondary sexual features;" arms naked to shoulders or nearly so; diaphanous dresses even then added to the disgrace of dresses too short at both ends. The great evangelist Sam Jones, to a girl who meets him in her parlor: "Sis, before we talk, you go up and dress." Recently, the New Orleans papers gave account of a bride, who, when she appeared in a Catholic church with only the usual pretension of dress, was sent by the priest home to dress before he would perform the marriage ceremony; and, on returning dressed, the priest married the two. God give us more such preachers, to clean up churches, church choirs, and society! Who can guess why any modest woman prefers to go on the streets, or anywhere else, showing her legs, and, naked bosom, in effect, says to every man she meets, look at my bosom—what does it suggest to you? When we come to the fashionable so-called "bathing suit,"—God pity! It is beyond all resemblance to decency. Especially, when anyone used to the water well knows this indecency is not necessary to bathing purposes, the indecent outrage is the more morally disgusting. To all such shame and suggestive temptation to men, well do the words apply:

"What an inviting hell invented!"

Or, as Browning says:

"She takes the breath of men away  
Who gaze upon her unaware."

Or, as Lord Landsdowne puts it:

"Women, the devil's tools."

Or, as Byron, a society man, puts it:

"The breast that in public yields to man,  
In private may resist him if it can."

How any man with sense, as father, brother or husband, can consent for his daughter, sister or wife to make such exhibitions of herself is infinitely more than the wisest philosopher can make out. When even such sheets as "The Pictorial Review" gives the whole thing away, in saying: "Skirts are shortening and narrowing until it is quite evident that they'll be gone altogether if something doesn't halt their shrinkage."

On the philosophy that:

"Vice is a monster of so frightful mien,  
As, to be hated, needs but to be seen;  
Yet, seen too oft, familiar with her face,  
First we endure, then pity, then embrace."

By degrees, the immorality of indecent dress has, by the devil, been gradually introduced, and, unless decent people awaken—as in the so-called bathing outfit, it will reach where even "The Pictorial Review" says it will. So infamously and outrageously indecent is such so-called dress, that the Houston Post said: "Restore the petticoats, lengthen the skirts. . . . That will help cotton materially. We need a reduction of nakedness more than a reduction of acreage."—Now hide behind the devil's fortress by crying: "Puritanism, blue laws!" Let me add: However modest the beginner in such heathenism, as every historian well knows, the heathen barbarian wears only a breech cloth, or nothing; with but few, if any, the modesty cannot long live; and, as modesty is virtue's fortress, with modesty gone, pray, tell what has become of virtue? Modesty gone, woman can read and laugh at this article.

Now, hear the voice of God on dress. God says, "I will . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety." See 1 Timothy, chapter 2, verses 8-9. Aidos here rendered "shamefacedness," is not aiskron, meaning shame, but it means reverence and modesty—the very contrary to the

brazen appearance, now on the streets and elsewhere, so common. Kosmio, here rendered "modest," means, modest, decent. So agree the Greek Lexicons. The word, here rendered "apparel," is katastolee, compounded of kata and stolee. Liddell and Scott's Lexicon defines kata, "from top to bottom, utterly extension on, over, throughout space . . . throughout, all along," and Thayer's N. T. Lexicon defines stolee, "a loose outer garment which extended to the feet." Dr. Adam Clarke comments upon this passage of Holy Scripture: "Stolee means a garment that extends from the neck to the feet." Dr. Scott comments on it: "It was intended that decency and sobriety should be consulted in their appearance, not copying the fashions of those women whose attire was intended to render their persons attractive to beholders." The Holy Scriptures teach us that these shameful nakednesses of our women's fashions, with even the ancient Jews, was a disgrace. Thus, we read: "Come, sit down in the dust, O virgin daughter of Babylon . . . uncover thy locks, make bare the leg, uncover the thigh,"—modern fashion dressing, that too, without any sense of decency or shame;—" . . . thy nakedness shall be uncovered,"—in such shame they now rather glory;—"thy shame shall be seen; I will take vengeance." "Behold, I am against thee, saith the Lord of Hosts; and I will discover thy skirts upon thy face, and I will show the nations thy nakedness,"—this God does not now have to do, for they glory in doing it themselves,—and the kingdoms thy shame." "For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare." See Isa. 47:1-3; Jer. 13:22; Nah. 3:5.

Smith's Bible Dictionary says: "To cut the garment short was the greatest insult that a Jew could receive." Now, cry "Puritanism, blue laws!" Remember that "Whatsoever a man soweth that shall he also reap." Arouse, women's clubs, mothers, all modest, decent women, and stop the iniquitous tide.—Pentecostal Herald.

## HAVE YOU BEAT IT?

Knowing that there are hundreds of rural churches in the state that find it somewhat a task to furnish the necessary funds which it is expected to furnish, I am writing this article hoping that some other churches may possibly be helped by it.

Last year the young people of Central Church, Holmes County, led by Brother Bryan Simmons, who was then their pastor, decided that they could and would be of some material use in their church. So they conceived the idea of a cotton patch. These are the results:

They secured six acres of average land as near centrally located in neighborhood as possible. There they met on the appointed day and cleaned up the ground and broke it up. In due time the cotton was planted. On appointed days they would all meet and chop the cotton, and plow, and hoe it. They would bring their dinners and spread it on the ground and have a real picnic at almost every "working". Now and then in addition to their dinner, some would bring eggs, others milk, others a freezer, and still others ice. That meant ice cream.

In spite of some unfavorable conditions that prevailed in the cotton markets, and after paying off some few debts that it had been necessary to make, when the cotton was sold and all these debts had been paid, the net result was \$230.00.

One-half of this, which was \$115.00, was paid to the Seventy-five Million Campaign; \$57.50 was paid on pastor's salary. There are \$57.50 now in the treasury. They are planning to use it in making some needed repairs about the church.

This year the whole church is taking stock in the cotton patch. We have secured eight acres this year and we have it already planted. We will soon be having some of the good times working it.

L. B. GOLDEN, Pastor.



# Mississippi Woman's Missionary Union

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## CONVENTION NOTES

We are informed that the papers have given excellent reports of the Convention that we are not sure who may or may not have been informed regarding the proceedings. However, some notes will not be out of place and we are glad to give them.

The Watchword for the new fiscal year deserves our first attention. It is found in 2nd Corinthians, 5:5: "He that hath wrought us for the very thing is God". Surely it is most appropriate for these closing months of the Campaign. At our Secretary's and Field Workers' Council on Monday following the Convention each of us responded to the roll call by giving the watchword. It is a fine suggestion for roll call of our societies this year. The hymn is "Come Women, Wide Proclaim".

Our Missionaries brought us messages on the first evening of the W. M. U. Meeting. They were preceded by a devotional led by our President, Mrs. W. C. James, that was unique in a way, but deeply spiritual, and most helpful. She selected scenes from the life of the Saviour, beginning with his birth and ending with his ascension. She read each passage with clearness and comprehension, and with scarcely any comments. As she concluded the calling to mind of each scene, Mrs. Byers sang appropriate selections, such as "I Gave My Life For Thee", "Have Thine Own Way, Lord", "Yield Not To Temptation", "The Way of the Cross Leads Home", "To the Work", "O Calvary". This devotional is a fine pattern for us to follow because of the much Scripture used, and the intelligent adaptability of the selections.

Missionaries brought messages that were interesting and instructive from nearly all the foreign fields. Our Home Board missionaries came later. Our own Carrie H. C. Rowe was the speaker for Japan.

Mrs. W. W. Cunningham, Chairman of all W. M. U. Committees in Kansas City, gave the welcome address. Among other splendid things she said, "Kansas City, the Heart of America, gathered from the four corners of the earth material with which to build. She called to the West and it gave her Prosperity; she called to the East and it gave her Culture; she called to the North and it gave her Courage; and she called to the South and it gave her Chivalry".

Our meetings were held in a Methodist Church, because of its accessibility. Most of Kansas City's churches are some distance from the hotel district; which by the way seems to be rather a contracted district for such a large city, though there are many hotels and very excellent ones. This church was large enough for the immense congregations and every one could hear in all parts of the assembly. Then there were rooms plenty for all committees, for the serving of lunch and for a nursery for the little folks.

Our meeting this time was known as a "man-le's meeting". Only one brother appeared on the program—Dr. Lunsford—and he had to substitute for a woman. Since we have women representatives on the Boards, the program committee made use of these sisters. Miss Alta Foster, Virginia, represented the Foreign Mission Board; Mrs. Westmoreland, Georgia, the Home

Board; Mrs. Creasman, Tennessee, the Sunday School Board; and Miss Annie Williams, proxy for her sister, Mrs. Bush, Alabama, for the Educational Board. We might say in passing that we never had more interesting reports from the Boards.

We trust every sister will read the President's address, which will appear on this Page shortly. Immediately following this Miss Mallory's report was given; and following it chart demonstrations on Mission Study, Standard of Excellence, White Cross Work, Organizations and Royal Service were presented by the Secretaries of the states, the Personal Service Leaders and the Mission Study Leaders. We regretted that our State Personal Service Leader and Mission Study Leader could not be present; they were represented by Mrs. Ned Rice and Miss Fannie Traylor.

Among the reports given—all were unusually fine—special mention might be made of Miss Blanche White's, Field Worker, and Miss Ethel Winfield on Literature Department. This last was made especially interesting by the use of charts that emphasized new literature. Your attention is hereby called to the advertisement in the June Royal Service concerning same. There are some things you will want for your society and for your personal use.

Among the Home Board missionaries who brought us "Fuel for Missionary Fires" were Miss Mary P. Jayne, Oklahoma, work among the Indians; Miss Mary Kelly, foreigners in Illinois; Miss Pearl Baugher, Illinois; Miss Martha Sulenger, Mountain Schools, North Carolina; Miss Michaels, Deaf Mutes, Texas. Miss Leachman brought a message from the South at large.

"Our college girls are the cream of our denomination", was the opening sentence of Miss Jessie Burrall's stirring message. Surely every Mother heart that listened must have been aroused by her call for a higher ideal from Mothers for daughters.

No hour was so much enjoyed and brought so many high resolves to do better in the coming days than that hour devoted to the report and demonstration of Miss Juliette Mather's Department—our young people. Of course Mississippi is most interested in the fact that she won the Union Sunbeam banner by having the greatest per cent increase in Sunbeam organizations this past year.

## MOUNTAIN SCHOOLS AND THEIR NEEDS

As a teacher of the Mountain Schools, I will attempt to give you an idea of the conditions of our schools. I have been in the work one year.

These schools are located in communities where the people are not able to establish a school for themselves, where they are interested in having a good school and are willing to put forth an effort to establish and maintain a school, where they are eager to learn, and where we have many people who are unsaved. Dr. A. E. Brown, the Superintendent of the Mountain Schools, studies every detail and then if the needs are sufficient,

he does what he can toward establishing a school.

I teach in Stockton Valley Academy, Helena, Tennessee. This school is fifteen miles from the railroad. It is out in the heart of the mountains of Tennessee, and in a community where the people are very eager to develop into useful men and women. We have a large number of unsaved men, women, boys and girls there that we want to see saved in the near future. We have had quite a number of converts since the establishment of the school. They have established a church consisting of about thirty members and have called a pastor.

The Baptist Home Board built a dormitory for the girls and cottages for the boys. It also aided in furnishing rooms as far as it could. The funds are not sufficient to make everything comfortable and it now rests upon our Baptist men and women to aid in making the dormitory comfortable and home-like. We try to make it as pleasant for our students as we can so they may obtain ideas that will help to make their own homes better. The greatest need of most of our dormitories are bed and table linens.

The people have no market for their produce, being located as they are and the roads being so bad until their fruits and vegetables are so badly damaged in reaching the market that there is no sale. They grow what they have to eat and the majority of them have very little spending money. Five dollars, I dare say, means as much to them as twenty-five and fifty do to people outside. We find many boys and girls who live too far away to come to school from home who want to come and offer to do most anything they can to pay their expenses if we can take them. We can offer part of them work, then we have societies, Sunday School classes and individuals who offer scholarships. All these have been filled for next session and we are receiving letters from children asking about entering school and telling how anxious they are to go. For one little girl that I have had a letter from do I wish to find some one to help in obtaining an education—Dorothy Cantrell. She lives about eighteen miles from Helena, she is intelligent, industrious and very eager to learn. She wrote asking for work at the dormitory to pay her way through school. As we have already obtained girls to do the work there it will be impossible for us to help her. If we can find some one or some society to care for half her expenses we can care for the other half.

Our school does not charge any tuition, since the county aids in maintaining the school. The only expense is board. I cannot say definitely as to how much this would be, but I can give you an idea from what it was last session. It did not exceed \$9.00 and was usually about \$8.00. We have our own garden and grow quite a bit of our produce so as to reduce expenses. By doing this we have a large number of boys and girls who are able to pay this way.

The term is nine months and our next session will open about the middle of July.

If there should be any one who would like to know more about the school I shall be glad to enlighten you if I can.

RHODA TODD.



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### HONOR ROLL OF A-1 B. Y. P. U's. FOR FIRST QUARTER

#### Senior Unions

Poplar Springs, Meridian; M. T. S., Columbia; Oxford; Keith Union, First Jackson; 41st Ave., Meridian; Biloxi; Selma Rhodes, West Laurel.

#### Intermediate Unions

Columbia; Baldwin; Ackerman; Poplarville; Brookhaven; Baptist Orphanage; Poplar Springs, Meridian.

#### Junior Unions A-1 Plus

Columbia No. 2; Flora; Greenville; Silver Springs, Pike Co.; Poplar Springs, Meridian; 41st Ave., Meridian; Moorhead; Leavell, Brookhaven; Davis Memorial, Jackson; Pascagoula.

#### 100% in Attendance

Juniors, Pascagoula.

#### 100% Daily Bible Readings

Moorhead Juniors; Brookhaven Intermediates; Flora Juniors; Morgan, Brookhaven; Leavell, Brookhaven; Davis Memorial Juniors, Jackson.

#### 100% Giving

Biloxi Seniors; Silver Springs,

Pike Co., Juniors; 41st Ave. Juniors, Meridian; Good Water, Lauderdale Co., Seniors; Greenville Juniors; Moorhead Juniors; Leavell, Brookhaven; Kosciusko Seniors; Flora Juniors; Davis Memorial, Jackson, Juniors; Tylertown No. 2 Seniors; Pascagoula Juniors; Kingston, Laurel, Seniors; Selma Rhodes, West Laurel Seniors; Hewitt, First, Jackson, Seniors.

Some of these will not appear in the Honor Roll of the B. Y. P. U. Quarterly because the report did not reach our office by the 15th of April.

There were a number of unions that just missed being on the A-1 list by one point. Isn't that a shame? In some cases it was just because a few had not kept up the Daily Bible Readings; in other cases it was because they had no social for the quarter, and in other cases it was because the Business Meeting was neglected and no written reports were had. We congratulate those that are working toward an aim and in the case of those listed above have attained unto it.

### REPORT OF BUILDERS CLASS OF FIRST BAPTIST CHURCH, LAUREL, MISS., FOR MARCH, 1923

During the past month, a delegation from our class held a meeting with the Superintendent and officers of the Wausau Sunday School, at which, plans for the improvement of the several departments of the school were fully discussed. The Superintendent agreed to put in the Six Point Record System. We are advised that the attendance has more than doubled since our visit.

A meeting was also held with the Pleasant Ridge Sunday School, five miles west of Laurel. This was a highly interesting meeting. The teachers and officers appeared anxious to better their conditions and add to the efficiency of the school. They promised to visit our class and invited us back to see them.

Following are some of the activities of the class:

- 93 visits to members and prospective members.
- 191 telephone calls.
- 29 letters and cards mailed.
- 14 visits to hospitals, where fruits and candies and 100 or more magazines were distributed.
- 4 trays sent to the sick.
- 4 special prayers for the unsaved.
- 16 bonnets made and given to the women of the County Home.
- \$4.00 expended for groceries for a needy family.

Ways and means were provided to get a small sick boy into the Hospital.

16 visits to sick homes.

6 soul talks.

The average attendance of the Wednesday Class Prayer Meeting,

17; new leaders in prayer service, 2; number leading in prayer service for first time, 5 ladies.

There have been several additions to the Church from the Class. The Class collection to assist in sending Brother Byrd to Europe was \$18.75. Our attendance for the month averaged 102, being the best average we have ever had.

### WHY SHIP IS "SHE"

Here are some of the answers to the question "Why do they call a ship she?"

If you ever tried to steer one you wouldn't ask.

Because it takes so long to get them ready to go anywhere.

They need almost as much dolling up and paint as any woman you ever saw.

A ship's gotta have its own way or it won't go.

Ships always come off the ways backward like the members of a certain sex alighting from street cars.

It costs so much to keep one in operation.

They are always calling at some place or another.

Because shipbuilders cannot live without them.

Whoever won an argument from them?

Because they are held together with steel. Because they frequently toss their noses in the air.

Lady: "You ought to be ashamed of yourself—a great big, able-bodied man like you asking for money."

Tramp: "Well, what's a feller to do? I have just done six months for taking it without asking."

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Jackson, Mississippi



## IMMEDIATE OUTLOOK BEST IN YEARS, SAYS BABSON

Wesley Hills, Mass., April 13, 1923. Roger W. Babson is very optimistic on the immediate outlook. Since returning from his inspection trip, he has been going through the mass of reports and figures which accumulated on his desk during his absence. These statistics are even more encouraging than he had anticipated.

"American business has certainly wakened up!" according to the statistician. "The Babsonchart showed nearly 4,000,000 men out of employment a year ago. Today it shows practically no unemployment. Where the blast furnaces were then being banked, new furnaces are now being started and premiums are being paid for prompt steel deliveries. The copper industry is showing activity for the first time for several years and many of the miners have been given a wage increase of 50 cents a day. Building is still booming and the 1923 figures will exceed any previous year, notwithstanding the big volume of 1922.

"The most remarkable change in sentiment I find right at home here in New England. A year ago the mills were cutting wages and great numbers of workers were out on strike. Today the mills are working overtime and the largest concerns are advancing wages. Of course, this is an unhealthy sign for the long pull because it is due only to the artificial barrier on immigration. On the other hand, increased wages are a great temporary stimulus to trade. The purchasing power of many cities is simply the total of the cities' payrolls. Increasing wages in New England's mills of 12%, increases the purchasing power of the communities to almost a corresponding amount. This means that these manufacturing centers will during 1923 be the best places to send salesmen, because most wage workers spend all they get. Moreover, such salesmen should be sent to these cities at once, because the present boom cannot be long lived. It is not based on a firm foundation. Many of these men now getting an increase in their wages will be out of work before 1924 is ended.

While coming north last week from my winter home at Mountain Lake in the beautiful Ridge Lake Section of Florida, I saw cotton being planted in Georgia. It is evident that the South is very happy with the present price of cotton and that a larger acreage will be planted in 1923. Corn planting has started in the Southwest and the seeding of oats is seen throughout the South and Southwest. Winter wheat, doubtless, was killed to some extent last month in Illinois, Indiana, Missouri and Kentucky; but these fields will soon be replanted—for even the farmer is feeling better than he has felt for some years in spite of the fact that he is not yet out of the woods. His great difficulty was that the price of what he had to sell went down so much more than the price of what he had to buy. What the farmer wants is higher produce prices or lower mer-

chandise prices. Now to have merchandise prices go up still higher in 1923, as everything indicates will be the case, the farmers must get higher prices for their 1923 crops or else there surely will be another collapse in 1924. We cannot get good business by disregarding either the Multiplication Table or the Ten Commandments.

"The Ruhr Invasion is also helping spring business over here in America. For the first time in history—except during the Great World War—we are shipping coke to France and Germany. Japan, which had ordered great amounts of steel from Ruhr mills, is now turning to the United States. Europe, which last year had turned again to production, is now busy playing politics and watching the exhibition of a War Pageant staged in the Ruhr Valley. While Europe is indulging in this luxury, she must eat and live. Hence, France and Germany are again buying goods in America, as the export figures to be issued shortly by the Department of Commerce, will clearly show. How long this situation will last, no one can tell; but it is helping us here in the United States.

"Spring business is also being increased by the belief that Congress will not be in session again until December and then for only a short session. Whatever the motives of our politicians may be, the fact remains that they are a great drag on the prosperity of America. Under our present system of government the only reason we have any prosperity is because of our tremendous natural resources. Our forests, mines, fertile fields, and other great gifts of God enables us to afford to indulge in factional legislation and political log-rolling as a pastime. Hence, when we cease this selfish game for nine months, business almost always piles up. Certainly this is one of the chief causes for optimism today.

"I am very hopeful for immediate business," concluded Mr. Babson, "as the robins come back and the trees leaf out business will be good, and all of us prosperous. I only add—let us be sure not to abuse this prosperity, or the Babsonchart, which now stands at 4% above normal, will quickly drop back."

Sandy was fishing. Donald, passing, asked: "Hoo are the fish today, Sandy?"

"I dinna ken," answered Sandy. "I dropped them a line, but so far I've nae reply."

Rafferty, of the Old Sod, and MacPherson, a Scot, were miners together. One day Rafferty accidentally emptied his pipe on a keg of powder, and when he came down it was on the instalment plan. Mac's grief was genuine, but finally he dried his tears and went off to notify Mrs. Rafferty.

"Is this the Widow Rafferty?" he asked when a woman appeared at the door.

"Tis Mrs. Rafferty I am, but no Widow Rafferty," she snapped.

A business-like gleam came into MacPherson's eye.

"An' how much will ye bet?" he demanded.

## AN APOSTOLIC CHURCH

By John A. Held

In one of the last conversations it was my privilege to have with my good friend and brother, Dr. J. B. Gambrell, I asked him what he thought of the Baptist work (from what he had been able to see) in Austria. His face brightened and at once he referred to our Church in Vienna. "Yes," he said, "I met the good pastor, Brother Wiegand of the Baptist Church at Wien (Vienna) and was very much impressed with the remarkable self-sacrifice. He suffered with his people during and since the War, when he could have gone elsewhere and escaped near-starvation. But he stayed by the stuff and now he is an emaciated man—a shadow of his former self. I'll be glad to help in any way possible, for our brethren in Vienna are worthy of our assistance."

This conversation recalled to my memory the story of the Baptist origin in Vienna. In my childhood days I used to visit there, because I had so many relatives in that glorious city.

A story that was told me years ago has lingered in my memory through all the years. It is said that when the Apostle Paul was preaching around the Aegean Sea and the Dardanelles, that some of his converts traveled as far as Vienna—the only other city outside of Paris where a Roman Emperor ever visited—even at that time Vienna was a cosmopolitan place and people came thither from all the civilized world. So in the course of events this Apostolic convert (or converts) planted the seed of Apostolic Christianity, which has never been entirely uprooted, though under varying experiences, persecution and suffering, the Baptists of today have a glorious ancestry that reaches back to the gloden days when Christianity was young.

But the suffering of our brethren in that city (of Roman Catholic dominance) has been fierce and heart-rending. Yet they have been faithful amid tears and blood, to the Blessed Saviour whom they loved, and though they had to hide and worship in private homes, in cellars and in places wherever they could be hidden from their enemies, they have continued loyal, and now that the war has made it possible, they, for the first time, are permitted to have a house of worship. Amid starvation and privation they have undertaken to build a little church. Oh, it makes one's heart bleed to read the story of their struggle! My personal acquaintance with these heroes of the cross came about in a strange way.

My younger sister, who has lived in Vienna all her life, was a very devout Roman Catholic (as all our family had been). I had not seen her in 27 years, but through all these years I had prayed that God would open the way for me to find my sister. Fourteen years ago I learned her whereabouts and soon she was on her way to America, to see her long lost brother, and while pastor at Natchez, Miss., she came to our home, where she spent fourteen months before returning to her be-

loved Vienna. But in that time God gave me my sister, and she became a Christian and a Baptist. However, she did not completely accept the Baptist position until her return to her native land, and there united with the little Baptist church. She has written to me and through me appealed to the Baptists of Mississippi to help that church in their struggle to build a house of worship. This is the first word through this paper to our brethren for a free will offering. Five hundred dollars would enable them with their own sacrificial offerings, to build a house. Can we possibly fail them?

The following is a letter from Dr. E. Y. Mullins, which speaks louder than anything I can say:

"Louisville, Ky.,  
February 29, 1923.

Dr. Jno. A. Held,  
Bryan, Texas.  
My dear Dr. Held:

I am very glad to give you my impressions of the work in Vienna and Austria. I met Brother Wiegand, the pastor of the First Baptist Church, in Vienna, and had several conversations with him about the work. We also visited the city of Vienna. The people of that city have been without sufficient bread and other food for a number of years. The members of our church there have remained loyal and faithful amid great sufferings and privations. Our church in Vienna occupies a most important strategic position which is bound to exert a powerful influence upon all the region round-about. I cannot imagine anything which would bring them greater encouragement and re-inforcement of faith than a helping hand extended to them from their brethren in Texas or elsewhere in America.

Any help given to them will be an inspiration and re-inforcement to our Baptist cause throughout Austria and all the region round-about.

Sincerely and fraternally yours,  
E. Y. MULLINS."

If the Lord impresses you to contribute to this cause (any amount) I will be glad to forward same and you'll be receipted directly from the pastor. May the Lord direct you.

Sincerely yours,  
JNO. A. HELD,  
Bryan, Texas.

## A DECLARATION: WHAT THE GIDEONS STAND FOR

In these days of doubt, unbelief and criticism of God's Word, criticism that comes not alone from the avowed opponents and enemies of Christianity, but from men who claim to be Christian ministers, occupying Christian pulpits—and others who are teachers and instructors in so-called Christian Colleges and Universities,—men who deny the authenticity and Divine inspiration of the Bible, or at least, parts of it,—and who deny the miraculous birth, resurrection and Divinity of our Lord and Saviour, Jesus Christ (and according to newspaper reports we have some of these men in our own city).

At such a time as this, it seems  
(Continued on page 12)



## Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

### A Shot At The Flag On American Soil

The repeal by the New York State Legislature of the State act for the enforcement of prohibition will arouse the patriotism of every loyal citizen of that State and of the nation.

It is a victory for the bootleggers who poison men and women for money.

It is a victory for the corrupt politicians who want the saloon back as an agency for looting the treasures of New York cities.

It is a victory for the ring which has expended large sums of money for the purpose of secretly controlling public opinion; which has from time immemorial struck at the integrity of primaries, elections and political organizations; which has boycotted persons loyal to the United and its laws; which has given aid and comfort to hostile nations; which has systematically and cunningly misled the foreign-born population of the United States through the foreign language press; which has subsidized speakers and authors; which has made use of sneers and innuendo, ridicule and misrepresentation against the system of government founded by George Washington and his associates.

Right thinking people of the country can now understand the nature of the opposition to the prohibition law. That opposition has compelled the Legislature of a great State to say in effect "We are against the United States and its Constitution; we are for the bootlegger and the smuggler and the grafter; we will not help to enforce the prohibition law and we will lend all possible moral support to its violation."

That is the issue. Eventually the people of New York State will meet it with aroused energy and determination whether or not Governor Smith protects his State by a veto.

### The Supreme Court Decision

As nearly as we can make it out, the Supreme Court decision is that United States ships can sell liquor on the high seas, but can not take it there.

The decision on the whole is favorable to prohibition enforcement. A great deal of liquor has heretofore escaped from ships in port. These ships are now made responsible as they have not been heretofore.

It is perhaps very true that the application of the prohibition law to foreign ships in American harbors will work a hardship upon some people who do not see the question as do the people of the United States. Under present circumstances, however, there is no reason why the United States should view the perplexities of these people with any consideration whatever. Never before have nations not at war with the United States given so little consideration to this country as they have in the case of the prohibition

law. The attitude of various nations has been to encourage what amounts to an attack upon the health and welfare of this nation. The administration and Congress would be justified in absolutely rejecting any protests against the application of the prohibition law to foreign ships and further than that would be justified in making the best possible use of the favorable international position of this country until such time as these countries compel their nationals to abandon filibuster expeditions against the coasts of this country.

### "Three-Mile Limit No Barrier," Says Jurist

Speaking before the annual meeting of the American Society of International Law, Professor Philip M. Brown, of Princeton University, strongly supported the contention that the United States has a right to suppress rum smuggling, if necessary crossing the three-mile limit to do so.

Professor Brown said:

"The rule of reason applies here as well as in every other field of law. If this right is exercised unreasonably in a manner unnecessarily to vex and harass foreign, lawful commerce, rights of redress and compensation will undoubtedly exist as they exist in other fields of law.

### Offense Against Laws

"If exercised in a prudent and considerate manner, no civilized nation will encourage offenses against the laws of a foreign state by denying this basic right of protective jurisdiction.

"The time seems to have come when the United States should champion in no uncertain manner the basic principle of the protective jurisdiction. International law should not be permitted to be discredited by appearing to tolerate so preposterous a situation as is created by the flagrant violation of federal laws along the American coast at the present time.

"The attempt to identify the three-mile limit with the principle of control from land is entirely arbitrary and unwarranted. Except where expressly fixed by treaties, the three-mile limit is not recognized by the law of nations or by practice as a fixed, absolute limit of maritime jurisdiction applicable alike to all situations.

"Every nation has reserved to itself the right of defense to ward off threats against its safety and general welfare. The right of protection may be qualified as imperfect, nevertheless it is a fundamental right, which no independent nation can ever afford to surrender."

The various Scottish areas which adopted prohibition under local option in 1920 have had experiences similar to local option territory in the United States. There has been great reduction in the evils of drink

but much embarrassment because of the importation of liquors from wet districts.

A young minister was expostulating with a landlord who had raised the poor parishioners' rent over 100 per cent.

"If I want to hear you preach," said the landlord angrily, "I'll come to church where you should do your preaching."

"If you were where you should

be," retorted the young minister, "you would have that privilege next Sunday. I'm going to preach at the penitentiary."

"So your father is ill. I hope it is nothing contagious."

"So do I. The doctor says he is suffering from over-work."

The difference is that a statesman thinks he belongs to the State, and a politician thinks the State belongs to him.

## Belhaven College

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MRS. M. L. BERRY, Lady Principal.

Blue Mountain, Tippah County, Mississippi.

W. T. LOWREY, M. A., LL. D.  
President

Blue Mountain, Mississippi.



(Continued from page 10)

but meet and proper that The Gideons, the Christian Commercial Traveling men, should make declaration as to how they stand on the fundamentals of our Holy Religion.

Every true Gideon believes that the Bible is the Word of God and the whole Bible and not the so-called shorter or abridged one, proposed by some of the higher critics; and that it was written, as the Book says, by inspiration, (2nd Timothy 3:16) and is the power of God unto salvation to every one that believeth (Heb. 4:12), "For the Word of God is quick and powerful and sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit and of the joints and marrow and is a discernor of the thoughts and intents of the heart"—and also Eph. 6:17, "Take the Sword of the Spirit which is the Word of God."

We believe in God, the Father Almighty and in Jesus Christ, His Eternal Son and that He died on the cross for our redemption and we have reconciliation with the Father by the blood of Christ, His only Son and in regeneration by the Holy Ghost. We believe in the resurrection of the body, as Christ, our Lord rose from the dead. (1 Cor. 15:15-21), "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain. Ye are yet in your sins. If in this life only we have hope in Christ, we are of all men, most miserable. But now is Christ risen from the dead and becometh the first fruits of them that slept. For as in Adam, all die, even so in Christ shall all be made alive."

We believe in personal evangelism, a passion for souls, both at home and abroad.

(Signed)

THE ATLANTA GIDEONS.

## THE REVIVAL AT OXFORD

The series of meetings now in progress at the Baptist church are proving a great blessing to the people of Oxford. Every night dozens go up for prayer and new additions to the church are added nightly.

The hearts of old men have been touched as well as the hearts of young boys and girls, and the fruits of this great revival will remain a blessing in Oxford for generations to come.

The young man doing the preaching, Roland Q. Leavell, is an Oxford boy. He knows our people and he knows our needs, and he is making plain the plan of salvation.

People of all walks of life are crowding the church edifice night after night to listen to the preaching of this splendid young minister and with undivided attention they listen attentively. There has already been nearly one hundred confessions since the meeting started, and with each night's service the temperature seems to increase with intensity.

Mr. E. L. Wolslagel of Biltmore Forest, N. C., who is conducting the song services, is a man of magnetic personality. He is doing a great work with the children of our city. From 7 o'clock to 7:30—30 minutes—he devotes to teaching the children.

This feature of the meeting is being genuinely appreciated by the fathers and mothers as well as by the little boys and girls of our city.

As a singer, we have yet to hear one superior to Mr. Wolslagel.

The meetings will continue through May 13. Last Sunday night more than one thousand people attended the evening service.—Oxford Eagle.

## MEETING IN MERIDIAN

The second Sunday in April, the writer began a meeting with 8th Ave. Church, Meridian. The rains continued to visit these parts both night and day. These people come largely from some manufacturing plant or other—just here the planer, then the handle factory, next the wagon factory, then knitting mill, cooperage plant, cotton mill, and saw mills galore—reaching the dignified number of ten plants surrounding the church. We could get the people at night only, as they worked all day. For two weeks the writer held forth the word of truth with all its attractions. Results—one by letter and three for baptism, as to members. The interest and attendance, of members greatly improved. A young men's Sunday School class organized.

Brother Criscoe and wife conducted the music, and I want to say just here that they are unexcelled. Their duets were sublime, and Criscoe can get the folks to sing. Their singing was so fine that I felt it a shame to have them stop for me to preach.

Brother Phillips seems to be enthroned in the hearts of his people, and while this is a very difficult field he is making progress in the work.

R. L. BUNYARD.

## TRAVELS OF A MISSIONARY

On April 25th I was met at Pheba by Brother C. N. Callahan. On Sunday at 11 a. m. I preached to a large congregation. Sunday afternoon we had a pleasant trip out to one of the pastor's afternoon appointments at Bell School House. Brother Callahan has a small but active band of earnest workers out there. We spent a pleasant night in the modern country home of W. W. Miller. This home has every convenience that could be desired, electric lights, waterworks, etc. Sister Miller knew how to provide for hungry preachers, and you may be sure that that pastor and I did ample justice to the splendid good eats put before us. After supper we spent several hours on the front porch discussing the kingdom's interest as well as the later events of the day. At 9:30 we had family worship, after which we were shown to our room, where we found a nice bed upon which to rest our weary bodies.

Monday morning bright and early we were invited into the dining room, where a real country breakfast awaited us. Again we did justice to the feast of good things set before us.

After breakfast Brother Callahan and I started out for a drive for the Baptist Record and before 3 p. m.

we had landed every Baptist home in the church for the Record.

Seven thirty p. m. found us at the Agricultural High School at Pheba, where we enjoyed an excellent play given by the graduating class. There was quite a crowd present and every one seemed to enjoy the play to the fullest extent.

Tuesday morning we went out in the interest of the Baptist Record, and worked until 11 a. m. We then went over to the A. H. S., where we had the pleasure of enjoying another splendid program. In the afternoon we worked for the Record until late. Then at 7:45 we went to hear the last program of the closing exercises of the school. They had a brilliant speaker from West Point to deliver the address. After which, the Superintendent of Education of Clay county delivered the diplomas to the twenty-two graduates, and also presented some medals won by students in the school. Pheba A. H. S. is above the average, in many ways, much of which can be attributed to the untiring efforts of Prof. L. N. Davis, principal of the school.

Wednesday morning found Brother Callahan and me on our way to Montpelier, an inland town twelve miles from Pheba, where last September Brother Callahan and Brother Coleman organized a church consisting of twenty members. We spent the night in the splendid home of Brother Chandler, and Thursday morning we finished rounding up for the Record, and succeeded in landing the Record in every Baptist home of the church, there being nine homes. Thursday afternoon we were at Pheba again, where we finished the round up for the Record and succeeded in placing the Record in every Baptist home of that church. At 7:45 I again preached to the Pheba people.

My success in putting these three churches on the honor roll for the Record was due to the hearty co-operation of the faithful pastor.

May God bless this noble pastor and his people.

L. E. LIGHTSEY.

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## East Mississippi Department

By R. L. Breland

### Convention Briefs

Dr. E. Y. Mullins was for the third time elected President of the Convention.

The attendance was not so large as on former years owing to the fact that it met on the extreme border of the territory.

The Convention Hall had a seating capacity of 14,000. It was nearly filled a few times.

It was estimated that fully 12,000 heard Dr. G. W. Truett preach his great sermon Sunday afternoon on "What Think Ye of Christ?" About 10,000 heard Billy Bryan Saturday night.

Kansas City boasts that it has a population of 400,000. Any way it is a large city—larger than Philadelphia, Miss.

The noon-day prayer meeting was conducted by Dr. Ben Cox each day except Sunday. Many marvelous answers to prayer were related.

It was voted to put on a South-wide stewardship campaign in all the churches this fall. Baptists will do if they know, is my faith in them.

Both the Home Mission Board and the Foreign Mission Board reported the greatest year's work in their history. The Kingdom is marching on through the efforts of these two agencies. God bless them.

The two Boards reported a debt of \$1,200,000 to May 1, 1923. This was not caused by extravagance or mismanagement, but all because some Baptists failed to keep a pledge made to God.

In the three and a half years past of the Campaign a little more than \$44,000,000 have been raised on our pledges. We must raise a little more than \$31,000,000 in the remaining year and a half to secure the \$75,000,000. We can and will.

"Shall Baptists falter and haggle over minor matters while the world dies for our help?"—M. E. Dodd.

The George Washington University, Washington, D. C., worth several million dollars, was once the property of the Baptists. They have let it go into the hands of others. They have an opportunity to redeem it now and build a great Baptist University at our nation's capital. It should be done if possible.

In Mississippi there are reported to be 186,474 Baptists, in the United States 8,349,431 Baptists and in the world 11,566,323 Baptists, a gain of 1,000,000 in the United States in three years. We have outgrown all other denominations.

Possibly the greatest hour we have ever witnessed in the Convention was on Friday night. Dr. Love had told us that he could send out no new missionaries this year though 75 were pleading to go. Some one proposed to pay the salary for one of them, then it broke out all over the hall and when 12 o'clock arrived and the Convention adjourned the salaries of 95 missionaries had been

subscribed. It was indeed a great season of spiritual power.

Dr. Dodd said that there are 5,000 Baptist churches, the bride of Christ, in the South who are committing spiritual race suicide, for there are that number that reported no baptisms at all last year. The function of a bride is to bring children into the world.

William Lewis, a colored evangelistic singer, sang for the Convention several times. The messengers seemed to like to hear him. "Life Is Like a Mountain Railway" and "The Royal Telephone" were favorite songs of his with singer and hearers.

Mr. Bryan gave both anti-prohibition and evolution black eyes. The great audience was solidly with him judging from the constant roar of amens and other forms of approval that greeted his every blow that he dealt them.

The writer returned by way of Williamstown, Ky., where his son, Clyde Breland, is serving a full-time church as pastor. He spent two days among the blue grass ridges of northeast Kentucky. He found all well except that Clyde Breland, Jr., had put in his appearance in the home just a few days before, which is to be the fourth generation of Baptist preachers in the Breland family the parents prophecy. Mother and son were both doing well.

DR. J. F. TULL

The following statement and resolutions, emanating from the Board of Deacons of the New Albany Baptist Church, were offered and unanimously adopted at the evening service, Sunday, April 15, 1923, Mr. J. T. Swain presiding as moderator. This was Dr. J. F. Tull's last sermon as pastor of this church.

"The humble, consecrated, intelligent, energetic pastor is, of a truth God's Under Shepherd and the Church so blessed is fortunate.

"The loss of such a Pastor is an unspeakable bereavement.

"Dr. J. F. Tull and his estimable family were directed of God toward us from their work in Arkansas. They have been with us four and a half years.

"When Dr. Tull assumed the pastorate of the New Albany Baptist Church we had a membership of 523. Today we number 681, and our organization for Kingdom progress is more substantial and far reaching than within the history of the church.

"New and worthy deacons have been added, a workers' council functions, our Sunday School, throughout its every department, is actively and superlatively organized, and the class work of the school is magnificent.

"Our noble women and splendid daughters, under the guiding hand and far-seeing eye of Mrs. Tull, are a revelation and a benediction.

"When Dr. Tull came to us as pastor our annual contributions did not exceed \$5,160. Now we expend annually, through the church budget, \$9,520.

"Personal consecration to the service of our Lord has been also

one of the marked and outstanding blessings coming to us under the administration of our beloved Pastor.

"But the tie of Church and Pastor is broken. Dr. Tull is called of God to larger usefulness. He returns to Arkansas, will live in Little Rock, where his headquarters are now established, and will serve our denomination as Stewardship director, preaching and working all over the state and editing a department in the Baptist State Paper—a work to which he is so admirably suited and fitted.

"Resolved, by the New Albany Baptist Church that we love Dr. Tull and his family, that we shall sorely miss them when they are gone, and that we pray our Father's richest blessings upon all of them in their new work. We believe that when God calls it is man's duty to answer, and we do not complain. Let his will in all things be done.

"Resolved, that a copy of this statement and resolution be sent by our Church Clerk to the Baptist State papers of Arkansas and Mississippi for publication, that he also furnish a copy to Dr. Tull and his family, and that he spread the same upon the minutes of this church."

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## OUTGOING AND INCOMING

When the writer and his family left the Coldwater, Arkabutla and Independence churches they left one of the greatest pastorates in the state of Mississippi. Congratulations are in order for our Brother S. S. Flint and his family, who are now living among those great people.

Our outgoing was the occasion of many tokens of their love and appreciation. A joint service was staged in honor of the retiring pastor, and indeed it was a memorable day to a great congregation of people. The W. M. U's. of the three churches, and a goodly number of ladies from other churches, entertained in a delightful and gracious manner in honor of the pastor's wife, and presented her with a beautiful token of their love.

On our arrival here the church at Kiln gave us almost enjoyable reception in which the people of that little city were beautifully joined. The church at Bay St. Louis, and many of their friends, gave us a most delightful social visit and a sounding from which it will take several weeks to recover.

This field, to be sure, has some difficulties peculiar to the coast country, but we are greatly pleased with our living quarters, and very hopeful regarding our work. Already we have had Brethren Dr. B. H. DeMent, Dr. J. T. Christian, Dr. R. P. Mahon, and our own Dr. R. B. Gunter preach for us, and under that kind of preaching we can but look for advancement in our work.

B. F. WHITTEN.

## FROM JEFF. DAVIS COUNTY ASSOCIATION

Things of the Kingdom are moving along fairly well with our churches. The pastors all seem interested and are putting on all day meetings and taking cash offerings for the 75,000,000 Campaign. As far as I have been able to learn, every church in the county will take an offering. Most of them already have done so.

There is more interest now than a year ago, which to me, is indeed encouraging. Our people are laboring under great difficulty on account of excessive rain, high water and storm conditions, but they do not as yet seem discouraged.

Our Rally Day which was held at Prentiss on March the 24th was indeed a success under the circumstances. On account of the high water, we did not reach all of the churches, but had a very good attendance, and the program and spirit were fine.

Our County Sunday School and B. Y. P. U. Convention will be held at Prentiss the 29th of this month. We are expecting a good day. A splendid program has been arranged for the occasion.

Our Bi-County Ministers' Association, composed of this and Lawrence counties, meets on Tuesday after every second Sunday at Silver Creek. This is a very helpful meeting to those of us who attend it.

In many respects the work is going well, but we are hoping to do

better and with the Lord's help we will.

J. B. QUINN.

## VIRGINIA BAPTISTS AND SLAVERY

As early as 1778, in a session of the General Committee, held at Williams meeting house, located in Goochland county, near the Louisa line, on Friday, the 7th of March, several "religious-political" subjects were discussed. One of these was "whether a petition should be offered to the General Assembly, praying that the yoke of slavery may be made more tolerable." This was referred to the next session. Apparently, however, it was not taken up, but at the following session of the General Committee, held in Richmond, August 8, 1789, the following resolution was offered by Mr. Leland and adopted:

"Resolved, That slavery is a violent deprivation of the rights of nature and inconsistent with a republican government, and therefore we recommend to our brethren to make use of every legal measure to extirpate this horrid evil from the land; and pray Almighty God that our honorable Legislature may have it in their power to proclaim the great jubilee, consistent with the principles of good policy."

In the Ketocin Association, in 1787, the lawfulness of "hereditary slavery" was debated and it was determined that hereditary slavery was a breach of the divine law. This Association then appointed a committee to bring in a plan of gradual emancipation. The proposal created a good deal of unrest among the churches and in their letters to the next meeting they remonstrated so decidedly that the Association decided to go no further in the business.

David Barrow was pastor of the Mill Swamp church in the 1770's. He was a man of remarkable gifts, an earnest and effective preacher, a sincere patriot and generally popular. He thought it criminal to hold negroes in slavery and therefore emancipated all he owned. Dr. Semple says of this: "Although this measure proved his disinterested zeal to do right, it is questionable whether it wasn't in the end productive of more evil than good. While it embarrassed his affairs at home by lessening his resources for the maintenance of a large family, it rendered him suspicious among his acquaintances, and probably in both ways limited his usefulness." Mr. Barrow was at the time Semple wrote his history, living in Montgomery county, Ky., and Dr. Beale's note says: "He was long involved in controversy and dissension as an anti-slavery agitator. He died November 14, 1819."

These incidents show that from the beginning of our Virginia Baptist history our people were at times very restive over the whole question of chattel slavery. Of course, later on as the institution became more thoroughly incorporated into the life of the Commonwealth and more thoroughly established as a part of the social order, the protest grew fainter. Yet even then there were

here and there men like Thaddeus Herndon whose consciences were robust and whose courage was high, who refused to become parties to what they regarded as an unrighteous institution.

We incline to the opinion that if suitable investigation could be made we should find many instances throughout the State, by no means confined to Baptist people and yet with many Baptists represented, in which owners of slaves, following the example of Washington himself, set them free. If any one should be disposed to criticize some of them for waiting until their own control of the slaves ended before taking action through their wills, it may be said in their behalf that they probably felt that as long as they were themselves living and could see that the hardships and privations of slavery were largely modified and controlled and that these wards of theirs were cared for, they did not feel the same pressure of duty, but that they drew back with instinctive horror from the thought of scattering these docile and often faithful people far and wide, often separating husband and wife, parents and children, and subjecting them to cruel and reckless owners.

At any rate we are not ashamed to say that we honor those men, that little company of far-seeing Christians and citizens who, meeting in this very city more than three-quarters of a century before the close of the great war that put an end to slavery in this land, had the courage and the conviction to adopt the resolution which Mr. John Leland offered and which we have quoted above.

We are not familiar with the life of James Madison, we regret to say, but Mr. Leland and Mr. Madison were close and intimate friends. We wonder if Mr. Madison had any knowledge of this incident or any sympathy with it.—Religious Herald.

MEETING AT HOLLY SPRINGS  
E. L. Wesson

Holly Springs has been wonderfully blessed since the last of February by two splendid meetings. Brother Frank Neil of Texas, a Methodist evangelist, held a great meeting for two weeks resulting in quite an uplift to the people in religious consciousness and determination to leave off worldly things and live nearer to Christ and Christian duty. The Baptists received ten for baptism from that meeting. Twelve were baptized but two were not from the meeting.

Then on April the sixteenth the Baptists began a meeting in the Methodist church house because our house was too small. Both the Methodist and Presbyterian brethren offered us the use of their houses to hold our meeting in, for which we sincerely thank them. The Methodist house was accepted because of circumstances, and almost everybody joined in and helped us freely.

Brother W. E. Farr did the preaching, and Brother G. S. Schuler, pianist in the Moody Bible Institute, did the playing, and Brother Harry Clarke, just graduated from the Moody Institute, led the singing.

## IN MEMORIAM

Mrs. Lora H. Watts

On May 14, the spirit of Mrs. Lora H. Watts of Winona, Miss., took its flight from this earthly tabernacle to her Heavenly home not made with hands eternal in the Heavens, to dwell with God whom she worshipped, and to whom her life was wholly consecrated.

She left two sons, H. L. and W. V. Watts, both of whom are widely known. The former has been and is at present one of the religious leaders of the state.

Sister Watts lived to a ripe old age and shall ever be remembered by those who knew her as a loving friend and consecrated Christian.

C. S. WROTEN.

The preaching was Gospel Preaching, the playing was simply splendid, and the singing was actually spiritual. Brother Clarke is the most spiritual singer that I have ever known, and besides is a wonderful teacher of "the way of salvation through Christ", and of the Bible teachings concerning the work and workings of the Holy Spirit.

It seemed that everything was directed of God, and we had a great spiritual uplift. God be praised! We have received to date over twenty for baptism from this meeting, which is marvelous for Holly Springs Baptist church.

We asked nobody for any contribution for the meeting, just let those take envelopes who wished to do so and turn them in at the regular evening offering, and we received plenty to bear all of the expenses and plentifully remunerate the visiting workers: for which we thank God and the kind people.

Permit me to say, in closing, that we have sold our old church house and hope to begin work on the new house next month. Remember us to God in prayer: for there never has been a greater need than ours for a church suited to our work. And when you pray, if God moves you to send us any amount to help us we will thank you in His name.

## JONES COUNTY NOTES

The work among Baptists in Jones county seems to be moving on well. With possibly one exception all of our churches have pastors, and the indications are that these pastors are endeavoring to give faithful service.

Brother J. E. Cranford, for several years pastor at Kingston church, Laurel, is now serving Ovette half time, and Hebron and Blodgett one Sunday each. He is happy in his work, and well he might be, for the churches are responding happily to his leadership.

Brother J. C. Parker is back at home in Laurel, and with his characteristic energy he is bestirring the people at Kingston. About two months ago their newly bought parsonage was destroyed by fire and the pastor lost a number of good books and a lot of his sermon material, but the house is being rebuilt bigger and better and from reports the set-



# ORIAM

H. Watts

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S. S. WROTEN.

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## UNTY NOTES

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mons are receiving similar treat-  
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Brother Austin and his people are  
happy over the excellent addition re-  
cently given to the building at Ellis-  
ville.

Brother Harper at Mount Oral,  
and Brother Hendricks at Bethle-  
hem have led their people to increase  
the efficiency of these churches by  
the selection and ordination of new  
deacons.

The program for "Catch Up  
Month" has been carried out in this  
county about as well as weather and  
roads would permit. All but just a  
few of the churches have been vis-  
ited by special speakers, either  
preachers or laymen, and the cause  
of the Seventy-five Million Campaign  
faithfully presented. Here are some  
of the results. A doctor left his  
busy practice one Sunday morning  
to carry the message to one of our  
rural churches. After his message  
the church went far above what it  
ever gave at one time, appointed a  
committee to round up the ab-  
sentees, and then a Land Mark  
preacher and his wife united with  
that church.

Two laymen went to a church  
where the Campaign had never been  
launched. One taught a Sunday  
School class while the other got the  
consent of the pastor to present the  
Campaign. The people responded  
well and the pastor insisted that  
speakers be sent each of his churches  
in the county and also to one church  
just out of the county.

At another church after the Cam-  
paign was presented and desponded  
to, the laymen were asked to return  
the next Sunday and lead the young  
people in the organization of a B. Y.  
P. U., and this was done.

Our plan is to reach during May  
those churches we could not reach  
on account of the weather and roads  
during April. Then we are planning  
to offer the services of our organi-  
zations as well as individual speak-  
ers for special services during the  
summer.

Our laymen have been rendering  
excellent services and while they are  
helping others they are also helping  
themselves. Meanwhile the writer  
is seeing the success of his idea of  
developing our rural churches  
through the pastors and laymen of  
the central churches.

Praying for the blessings of God  
on all His people, I am

Yours in Christ,

B. SIMMONS.

## RESOLUTIONS

The following resolutions were  
unanimously adopted by the Moor-  
head Baptist Church and Sunday  
School, April 29th, 1923:

Whereas, Reverend C. S. Wroten,  
more than three years our pastor,  
friend, leader and shepherd, has  
been called of God from this field  
of labor to other fields, and

Whereas, We believe him to be  
one of the very strongest, ablest,  
most forceful and useful ministers  
of our faith in Mississippi today,  
and that in God's wisdom there is a  
greater work for him in the fields  
of labor now chosen by him, and

Whereas, Our hearts ache to see  
him leave us, knowing that men of

all faiths, those of no professed  
faith, all civil officers, and every or-  
ganization throughout our county as  
well as our town have felt his in-  
fluence for good, and share with us  
the great loss in his departure, and

Therefore, Be it, and it is hereby  
Resolved, That the Moorhead Bap-  
tist Church, Sunday School, and Bap-  
tist Young People's Unions, in con-  
vention assembled, adopt resolutions,  
sending them to the Winona Baptist  
Church, Sunday School and Baptist  
Young People's Unions, to which  
place our belved pastor is going,  
assuring said church of our grief  
in the loss from our midst Brother  
C. S. Wroten, pastor, friend and  
leader of every moral and spiritual  
endeavor, and assure them that it  
is only by the belief in the infinite  
wisdom of God that we reconcile our-  
selves to his leaving, and

Further, That we congratulate  
them on God having sent to them  
a man with a clear vision, true  
heart, undaunted courage, a man  
loved of the righteous and hated by  
the wicked, a loving and compas-  
sionate pastor, and great man of  
God, and

Further, That the said Winona  
Baptist Church and Sunday School  
should feel that Brother Wroten's  
going to them, with his consecrated  
co-worker, Mrs. C. S. Wroten, is a  
God-send; that we send with him our  
hopes, prayers, and tenderest affec-  
tions, believing that God's Kingdom  
will reap from his hands, and by his  
labor, with God's help and the help  
of you good people, Heaven's richest  
harvest, and

Be it further Resolved, That a  
copy of these resolutions be trans-  
mitted forthwith to the Winona Bap-  
tist Church, the Baptist Record, and  
be spread on the minutes of our  
church, in testimony of the love and  
affection we feel for Brother and  
Mrs. Wroten, and in our poor ef-  
fort to express our appreciation for  
him.

Unanimously adopted, this the  
29th day of April, 1923.

## NEGRO THEOLOGICAL SEMINARY

Your committee, appointed to con-  
sider the report of the Joint Com-  
mission on the Negro Theological  
Seminary, naturally inclines to grant  
the requests of a Commission which  
is so representative of the best judg-  
ment and wisdom among us. We  
therefore respectfully recommend:

1—That the Commission be au-  
thorized, in its discretion, to pur-  
chase St. Cecilia Academy at a price  
of \$300,000 provided the assets of  
the Commission in hand supple-  
mented by gifts from the National  
Baptist Convention or other sources  
shall be sufficient to meet the first  
payment of \$100,000.

2—That, in event of failure to  
purchase St. Cecilia Academy the  
Commission be authorized, in its dis-  
cretion, to proceed with the erection  
of buildings on the property now  
held by the Commission.

3—That the Commission be au-  
thorized to reopen the whole ques-  
tion of location of the Seminary if it  
seems wise.

4—That the Commission be au-  
thorized to make all necessary prep-

arations to open the Seminary in  
the Autumn of 1924.

5—The organization of two  
Boards, a Holding Board composed  
of twelve (12) men, eight from the  
Southern Baptist Convention, and  
four from the National Baptist Con-  
vention; a Governing Board com-  
posed of thirty-six (36) members,  
twenty-four (24) from the National  
Baptist Convention, and twelve (12)  
from the Southern Baptist Conven-  
tion. Said Holding Board shall ac-  
quire, by purchase, gift or other-  
wise, property for the Seminary;  
shall hold it in trust, managing all  
its interests, transacting all busi-  
ness with respect to it; shall rent  
the property for a nominal sum to  
the Governing Board. The Govern-  
ing Board, the Secretary of which  
shall be a member of the Southern  
Baptist Convention and a paid offi-  
cer of the Board, shall organize and  
conduct the seminary and manage  
all its educational and internal af-  
fairs.

6—That the several members from  
the Southern Baptist Convention on  
these two Boards for the ensuing  
year be selected by the Commission,  
and that after this year said mem-  
bers shall be elected by this Con-  
vention.

7—That the Commission be au-  
thorized to use its Secretary and  
other agencies to secure contribu-  
tions to this Seminary in harmony  
with the plans of the Southern Bap-  
tist Convention.

8—That in the plans of the Con-  
vention following the 75 Million  
Campaign \$50,000 a year be set  
apart for the Seminary until such  
time when the National Baptist  
Convention shall be able to care for  
all its expenses.

JOHN L. HILL,

J. T. MCGLOTHLIN,  
R. A. KIMBROUGH.

INVERNESS

We have just closed one of the  
best series of meetings at Isola that  
has ever been held there. We had  
Rev. Norris Palmer of Hollandale  
with us for 12 days and the tide  
was high and attractive. He

preached the gospel with power and  
54 were added to the church. There  
were 34 for baptism. The pastor  
is to baptize the candidates tomor-  
row afternoon. The interest was  
good from start to finish and the  
people got their old church letters  
out of their trunks and came out  
anew for Christ and the church.  
Men and women were converted as  
well as many of the school boys and  
girls. The day school faculty lent  
their services to the service of the  
meeting. Many made profession  
who expect to join other denomina-  
tions. The church is now in bet-  
ter shape than in several years to  
do effective work for the Master.  
The people assure the pastor that  
the work will go on. Brother Hew-  
litt was with us the last night of  
the meeting.

Rejoice with us.

H. C. CLARK.

FIFTEEN MILLION GENUINE PORTO  
RICAN SWEET POTATO PLANTS, Govern-  
ment Inspected, Clear of Disease. \$1.35 per  
Thousand. Tomato Plants Same Prices.  
MANSOR PLANT COMPANY.  
VALDOSTA, GA.

## Save for Your Boy

He ought to be educated  
some day. Just \$3.00 a  
week deposited in this bank  
at 4% interest will in ten  
years give you a fund of  
about \$2,000.00 for this  
purpose. It might mean  
\$100,000.00 to your boy.

4% Interest on Savings

## The Merchants Bank & Trust Co.

"The Guaranteed Bank"

JACKSON, MISSISSIPPI

J. M. Hartfield, President

O. B. Taylor, Vice-President

## BAPTIST MEMORIAL HOSPITAL NEEDS NURSES

### WHY BE A GRADUATE NURSE—

- 1st—A profession giving greater service to humanity.
- 2d—Better paid than any other profession open to young women.
- 3d—A Diploma means immediate employment. Greater demand than can be filled for years.

### WHY GRADUATE FROM HUGHLA DOCKERY TRAINING SCHOOL FOR NURSES?

- 1st—One of the best, if not the best, schools in the South.
- 2d—Teaching staff selected from Faculty of U. of T.
- 3d—Connection with Baptist Memorial Hospital with more than 10,000 patients a year gives efficient training.
- 4th—The day you graduate you are assured a position. We give preference to our graduates.
- 5th—No better living accommodations in any school or college.
- 6th—Careful in admitting students. Use utmost endeavor that every graduate be a credit to the profession.
- 7th—We want to start this class about June 15th. About 200 have answered advertisements—about 25 have been approved.
- 8th—The training school can accommodate only 200 students. We probably lack 25 to 30 to fill every room—then no more vacancies until next June, except when unexpected vacancies occur.

Write Miss Myrtle Archer and find out exactly what you must do to enter June 1st. Do it now.



# Mississippi Woman's College

The Woman's College is making application to be placed on the recommended list of Colleges in Mississippi and is complying with the necessary requirements. Her graduates will then be eligible for position in any school in the State.

To enter the Freshman class 15 units are required. We will have for the next session the last year of High School to which a student with around 10 units is eligible. Special students can be taken in any Special Department regardless of units.

The best Christian influence combined with the highest Academic Standards. Every head of a Department holds an M.A. degree or has equivalent post-graduate work.

The Piano Course is really a Conservatory Course. It is headed by Elwood S. Roeder, Honor graduate of New England Conservatory and pupil of Alberto Jonas, Arthur Freidheim, Edwin Klahre, Henry M. Dunham, Arthur Shepperd, Louis Elson and Samuel Cole.

The Voice Course is under the direction of Barbara Stoudt-Roeder of the New England Conservatory and pupil of Nicholas Douty, Clarence B. Shirley, Eleanore Potter Weirich and Charles B. Weirich. Mrs. Roeder's voice is a magnificent Lyric-Coloratura.

## THERE ARE NO FINER ARTISTS AND TEACHERS IN THE SOUTH THAN THESE

Diploma and certificate courses are offered in Piano, Voice and Violin; also a certificate with the B.A. degree.

These courses consist of applied and theoretical music and afford a liberal education. As an element of mental discipline, and as a means of intellectual, ethical and aesthetic development, music is recognized as the equal of any accepted study of the college course.

The increasing importance of music as a profession and the demand here for better instruction in music, has encouraged us to offer the equal of a conservatory course.

An Artists' Course is maintained by the School.

Mrs. Kate Downs P'Pool, who is well known in Mississippi, begins her eighth year as head of our great Expression Department.

Miss Glennice Moseley of the Art Institute of Chicago and the Chicago Academy of Fine Arts is director of the growing Art Department.

Miss Willia Trotter, of the Detroit Training School and Columbia University is the head of our large and fully equipped Home Science Department.

Board is offered in the beautiful new fire-proof dormitories. Ross Hall and Johnson Hall where rooms are in suites of two with connecting bath.

Board is offered on the Self Help plan in our comfortable Dockery Hall where 140 of our finest students are cutting the price of board to a very low rate.

A large swimming pool is open under the supervision of the Athletic Director, for the greater part of the year. Regularly, each week, physical exercise is taken in the open air. Tennis, Basketball, Base Ball and Volley Ball and the supple games. Each student takes part in the proper individual exercise. The beautiful campus of fifty acres affords ample play grounds and courts.

There has not been a serious case of illness at the college in two years. The Mary Ross Hospital has just been opened. It is built of brick and stone, finished inside in white enamel and is fire proof in every respect. The hospital is managed by Dr. T. E. Ross, the college physician, and a corps of graduate nurses.

Believing in Christian training we are making the chair of Bible one of our full departments. Rev. S. A. Wilkinson is in charge.

With great confidence we offer to the Christian girls of Mississippi and the South as great opportunities and privileges as can be found in any school for women.

Our equipment consist of eight buildings. Dormitories are equipped with electric lights, steam heat, artesian water and such other equipment as is necessary for comfort and health.

Dormitories are only two stories and the rooms, with the exception of a very few, are for two students. The dormitories are connected by covered ways with the dining hall.

Send for beautiful new catalogue. Reservations are coming in every day for the next session. Send check for \$12.50 as reservation fee and any room not yet taken will be assigned to you.

Address

**J. L. JOHNSON, President**  
**Hattiesburg, Miss.**